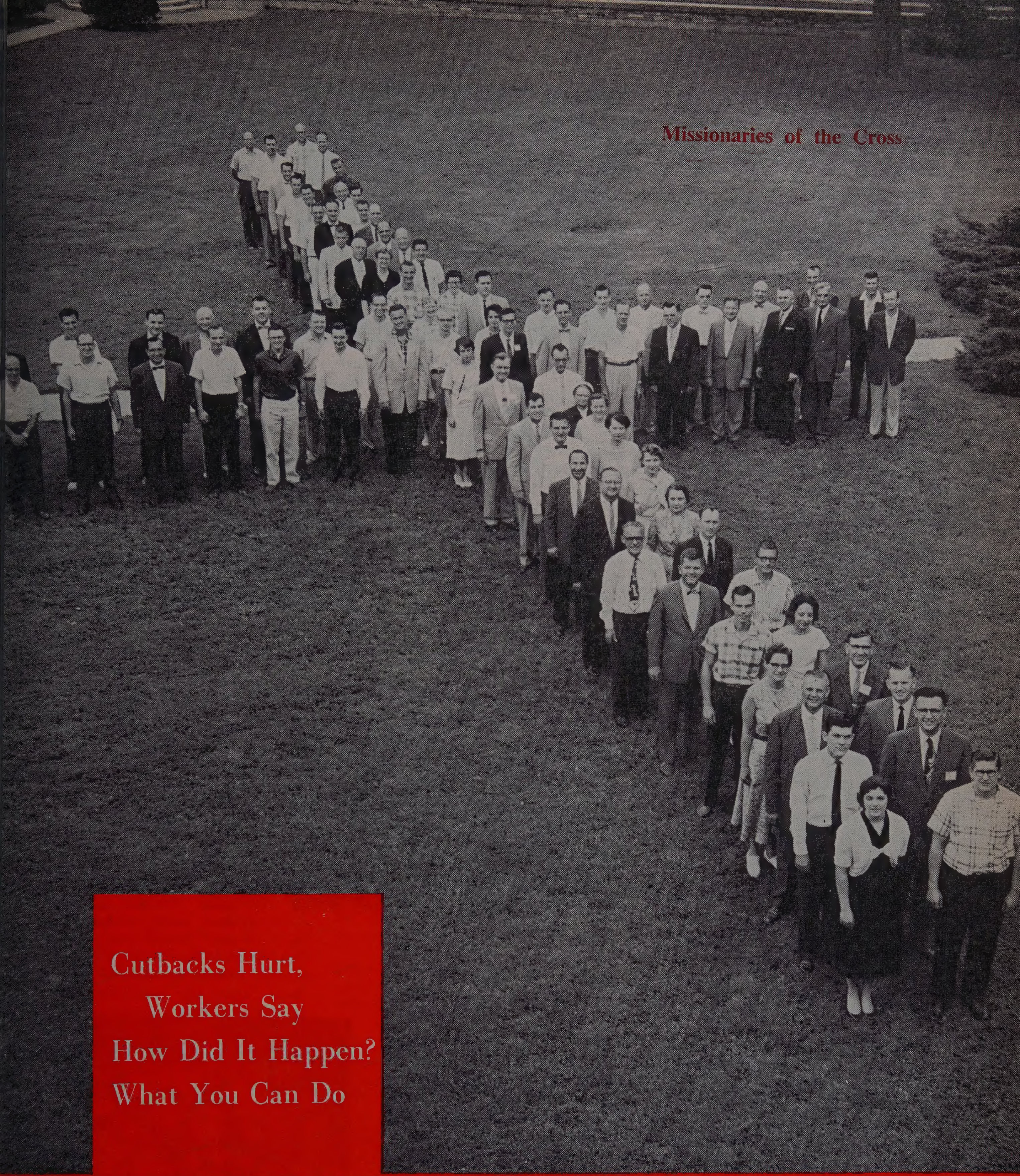

Missionaries of the Cross

Cutbacks Hurt,
Workers Say
How Did It Happen?
What You Can Do

SPECIAL EDITION

September 23, 1958

The Lutheran Witness

The Lutheran Witness

Vol. 77, No. 19 **September 23, 1958**

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Editorial supervision of synodical material in this issue by J. E. Herrmann, O. A. Soeldner, and E. A. Kettner

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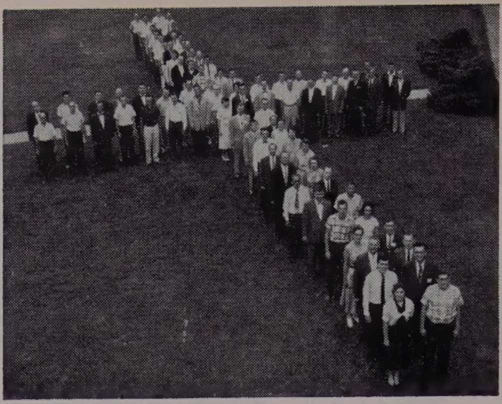
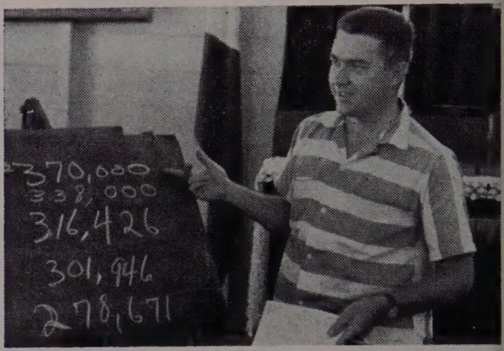


THE COVER

picture, "Missionaries of the Cross," shows missionaries and mission executives, who labor in one faith for one Lord. They symbolize the theme of this special issue of the WITNESS.

REV. BRUCE CASSLER

treasurer of our mission in the Philippines, shows how the foreign-missions budget is scaled far below the minimum need. For the story, see page 3.



TWO LIFELONG CRONIES

in New Guinea took new Christian names, "Paka" and "Poko," at their recent Baptisms. "Paka" means "upright post"; "Poko," "crossarm" — of the Cross of Christ. For the New Guinea story, see page 12.

THESE CHILDREN

stand outside a packed Sunday school in Hong Kong, unable to get in. They represent the unconverted millions who appeal to us for an opportunity to hear the Gospel. For their story, read the rest of this issue.

WHAT HAPPENED?

WHAT HIT US?

Things were moving along in our world of missions as we rounded out the old year and turned into 1958.

Out in the Philippine Islands, Missionary Herman R. Mayer was getting ready for the annual conference of our Philippines mission.

"Each year something has happened," the conference chairman mused, "to give our work a new sparkle."

What will it be this year? Student center at Manila? Medical work on Luzon Island?

"The new fields will be something to talk about. What an opportunity in the Cagayan Valley — 200 miles long, hundreds of thousands of people, not a Lutheran missionary in it!

"The safari sent up to survey the Kalinga head-hunters will have a good report — 100,000 people, no missionary of any kind.

"The lay delegates will have voice and vote for the third time this year. Eighteen missionaries now, in less than 12 years, 13 lay delegates. The work is going ahead. Excellent!"

Then came the letter from Missouri Synod headquarters. Because of our indebtedness, and because it was feared that our people wouldn't support a $16,000,000 program adequately, all missions were to be cut 12% for 1958. Pastor Mayer was told to write to all the men in the conference. All the men in all our mission conferences all over the world would get "the letter." Ironically, it was dated December 24, the day before Christmas. "Cut back the work by 12%," it said.

When the conference opened at Grace Church, Manila, some of the men said: "To cut back in dollars is one thing; to cut back in reaching souls is another. We can't bring ourselves to do it." Others said: "If the mother church is having troubles, we will have to try."

At the convention's end, the cuts had been made, and Chairman Mayer reported to the Board of Foreign Missions: "The Manila Conference tried to satisfy the 12% budget cutback by pressing a real austerity program. The major 'economy' will be brought about by buying no new vehicles. We will repair the old cars and pray that God will give special endurance to this mission's 'rolling stock.' "

At home the missionaries learned that missions don't roll without good "rolling stock." No other country has roads like the U. S. Cars go to pieces faster in the Philippines.

Missionary Scholz, who has 12 stations on Mindanao, was stranded a long time without his auto. It was simply worn out. When he got an O. K. to make it usable, the repair bill was half the price of a new car.

Missionary Hornig, up in the North Luzon mountains, did his own repairing. He had to make major repairs on his auto each month for six months, during time taken away from mission work.

Two missionaries who live on opposite sides of Manila, a city of two million people, tried to get their work done by sharing one auto.

Missionary Becker found he couldn't open a promising new station. The adjusted budget wouldn't allow the cost of gasoline — 60 cents a gallon.

Missionary Carino couldn't pay for the gas, let alone lights and rent for meetings at an inviting new station.

The sorry sights were seen all through the islands. We lost an ideal building site at an attractive price in the important center of Baguio; students are dropping away from our student center in Manila; our Lutheran Hour office is on the verge of dropping Bible Correspondence courses, with 700 enrollees.

Our program in the Philippines had been hit by a cut in Synod's budget.

Our Philippine Mission is not the only one hurt; most of our missions are. Not only the mission departments of Synod are affected; others are feeling the pinch. Not only Synod's work is at stake, but also that of the Districts.

The cutback was made necessary by the growing debt of Synod. After an all-time-high deficit last year of $900,000, the debt reached $1,500,000. The responsible heads of Synod felt, "Something must be done."

What the cutbacks cut, by and large, was our program of expansion. You will still see some new work being started, but you will also see some old work being stopped. The wheels of progress are slowing down.

Synod's leaders want to let the people know before the forward march of our church is stopped altogether.

This special issue of the LUTHERAN WITNESS is one way they have of telling you the story.

What to do is up to you, the people of Synod. Your prayerful reading is invited.

These boys in the Philippines wouldn't know Jesus as they do today were it not for your contributions. We're failing to reach hundreds of others like them because we apparently say that Synod is attempting too much.

THE *mosquito bite* THAT HURT!

How the reduction in our budget hurt our missions can be illustrated by the bright saying of a little girl in Iowa when she was vaccinated for measles.

"Here comes a mosquito bite," the nurse said, to prepare her.

"That's a funny mosquito bite," the little girl replied afterward. "That mosquito bite hurt!"

To show how the 12% cutback has been more than a mosquito bite, here is a field-by-field and department-by-department assessment of the damage done to our work. It was compiled from letters from missionaries in six fields, from talks with furloughing missionaries, and from department heads of Synod:

INDIA

Missionary Michalk wrote: "A Christian from Marandahalli has brought an invitation to begin work in his village. He has promised an audience. Marandahalli is 26 miles away. A cut in the travel budget eliminates the chance of preaching to these people.

"Never fewer than 30 non-Christians and a few Christians are present for services at Paparapatti. Strike this from the list if travel has to be reduced. I really should go there every week to instruct them, but I can't.

"A school in Krishnagiri has to be closed. This school provided our contact with a community of non-Christians, especially 20 families, both Christians and non-Christians."

Imagine how this missionary feels, to be prevented from doing what he knows should be done.

HONG KONG

Every mission has its unique approach to the heathen. Best approach in Hong Kong is schools. This British colony, jammed with refugees, needs schools desperately. Through children we also reach parents.

Second-worst effect of the cutback is that we can't use one of the world's finest mission opportunities — roof-top schools. They're on the tops of dozens of new government-housing apartment buildings. The Baker Rendering Co. of Hong Kong has offered to finance the *opening* of several schools for us. We can't afford the continuing cost.

Greatest anxiety in our Hong Kong mission is that a training school for workers won't materialize. Seventy-five Chinese Lutheran Christian teachers and 20 lay evangelists need training now, and what of future workers?

JAPAN

One of our Japan mission's approaches to the people is The Lutheran Hour. Eighteen thousand listeners are asking for Baptism. Missionary Patschke of Hokkaido Island wrote: "In response to requests from Lutheran Hour listeners I had planned to begin meetings at Nagayama, Bie, and Mombetsu. The plans have been canceled. We can still hope to begin work at the first two near the end of the year if we can squeeze it in, but our chances at Mombetsu have disappeared. The harvest of The Lutheran Hour is rotting in the fields."

Missionary Meyer: "Several missionaries are paying mission expenses out of their own pockets."

Missionary Gihring, U. S. layman, treasurer of the Japan field: "Our Bible Correspondence Course cannot meet its budget. The seminary is having trouble with its budget."

NEW GUINEA

Business Manager Edward Dicke: "We need graduate teachers from the U. S. A. to train native teachers. Our emergency teachers have only four to six years of education. An indigenous church is only a dream until we get farther along in our education program.

"We sorely need an agricultural worker to teach the people to raise marketable crops so they can support their own evangelistic and educational programs."

Missionary Hintze: "Education of young women and girls is almost untouched. If this need is not met soon, it will develop into an ulcerous sore that will be tough to cope with."

AFRICA

Greatest need, in the Nigeria field, says Superintendent William Schweppe, has long been *"continuity* of workers."

Men and women who leave the service are not replaced fast enough. Important areas of work are suffering. A good youth program is at a standstill because there is no one to lead it. A school to train lay workers may not come about as planned for want of a missionary to head it.

Work among Africans and among Negroes in the U. S. is done jointly with three other synods in the Synodical Conference.

EUROPE

The work in England was affected most. Its programs of missions, church extension, and stewardship are making good progress. Plans to call two new pastors in 1958 and also in 1959 have been scaled down by the cutback to one each year.

FAR EAST MISSIONS

We're going backward in support when we should show normal budget increases of 10% annually.

	1957 Budget	1958 Budget
Formosa	$ 65,000	$ 64,000
India	464,000	455,000
New Guinea	128,000	127,000
Philippines	169,000	172,000

HOME MISSIONS

According to plans approved at the 1956 convention of Synod we are to try to set up 130 new mission congregations in the U. S. and Canada this year. Studies show we will open only 90 of those 130 congregations. Sample Districts studied are:

Southern California:

Nine missions proposed were cut down to two. *Districts* are having some of the same financial problems as Synod. This District, which ranks among our highest in mission potential, should not be forced to put the brakes on mission expansion.

Florida-Georgia:

Plans for five new stations were canceled. This is Synod's *fastest*-growing District. If growth rates continue, the Florida-Georgia District will be Synod's largest in 25 years. It is now the second-smallest.

CHURCH EXTENSION

A request for $310,000 in 1958 was cut by the Fiscal Conference to $100,000. At the time of the cutbacks it was cut down to $50,000. "As the Church Extension Fund goes, so goes the Home Mission program." These cuts have hurt!

"THIS IS THE LIFE"

Budget considerations had dented production of programs even before 1958. Twenty-six films are promised to stations each year, each film to be shown twice for a full year's programing. Only 24 were made for the 1957 to 1958 season. Four films had to be shown three times. Stations objected because they're giving us free telecasting time.

"This Is the Life's" real problems may come in 1959—60 — when production may allow as few as 20 films. Twelve would have to be shown three times. Stations in large cities, where we reach the most people, would not tolerate this, we are told. We could lose our broadcast there.

SOCIAL WELFARE

Multitudes of people are lying in hospitals without spiritual care. To meet this need, chaplaincies are being set up by governmental agencies and offered to churches. We're losing out because we do not have pastors trained to do this special work.

Hospital chaplaincies we've had to pass up are: Glenwood, Iowa; Oklahoma City; three in the state of Maryland; and others.

Half of the 80 caseworkers in our social welfare agencies are not members of our church.

A staff member to help meet these problems has been dropped from three consecutive budgets.

World Relief activity was reduced by one fourth to $75,000.

HIGHER EDUCATION

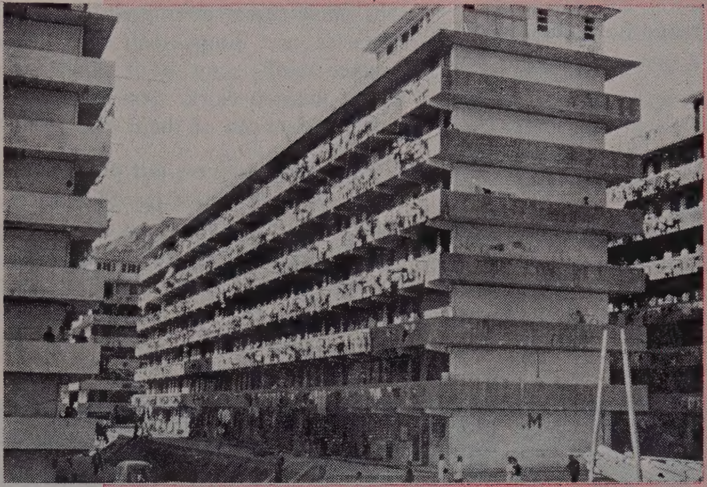
Budget reductions were taken largely from building maintenance.

This department, which guides the operation and expansion of 14 colleges and seminaries, received the largest share of Synod's 1958 budget, about six million dollars after the cutbacks. Roughly, three million is for salaries, two million for capital investments, one million for maintenance and renovation.

If the slowdown were to continue, the size of student bodies would have to be limited. This would mean even less manpower at a time when we need more.

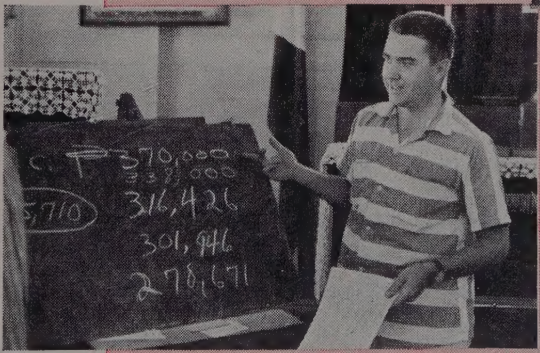
That "mosquito bite" still hurts.

● "His name shall be called John," says this Chinese mother, a member of our church in Formosa. Her three previous sons were named Matthew, Mark, and Luke.



● The cutbacks prevent our Hong Kong mission from using more rooftops of new government-housing apartment buildings for schools. Each building houses 3,000 people.

● Communism's propaganda, spreading throughout Asia, holds a false peace for the masses. This poster of Communism shows Oriental children fondling doves.



● Down it goes! From 370,000 to 278,671. Conference treasurer, Rev. Bruce Cassler, details the Philippine Islands budget request. The original 1958 request was 370,000 pesos (only half that figure in American dollars). The parent mission board in the U. S. had to pare it down to 338,000. Missionaries in the field further reduced the request to 316,426, then to 301,946, to make it fit the budget set by Synod's Fiscal Conference. Finally the 12% cut, leaving only 278,671!

VALIANT MEN

When a missionary is told to give up a part of the work he loves, what does he give up first?

"The church is like a vine," one missionary said; "if it cannot reach out, it will die out."

And so our mission men and women tried not to cut down on expansion or on direct contact with people.

They learned that almost anything they cut in some way cut expansion.

Here is where and how they tried to scale down their operations:

Transportation: Gas and oil, vehicle replacement, even vehicle repairs. But cuts in transportation, they found, mean a "no" answer to new villages asking for spiritual service and even "we-regret-to-inform-you" notices to stations already opened.

Buildings and building sites: There's a right and a wrong time to buy or build. Opportunities missed this year will cost more later. Mission stations will lose strategic locations. Mission budgets have always been too tight to buy when price or location is right.

Building maintenance: In tropical climates, where upkeep is especially important, maintenance projects have been postponed. Or: cheap and unsatisfactory jobs have been attempted. Or: missionaries are doing their own maintenance work, some of it at the sacrifice of mission work. Some are paying upkeep costs out of their own pockets.

They took the cuts out of their time. Some now use public transportation or slower trains instead of autos. Missionary Karner of Hong Kong says that, in his case alone, this could cost 24 working days a year.

They have sacrificed themselves by doing their own auto or building repair, working harder for longer hours, foregoing or shortening vacations, and making other personal sacrifices.

They are paying in the sacrifice of the quality in a man that makes him a missionary. Mission leaders say this is the most expensive result of the cutbacks. We're destroying our missionaries' ambition. A missionary must be free to lose himself in work, wear himself out for Christ. The psychological effect of holding workers back may break some spirits, ruin good missionaries. It may take years for some of them to get back to the pace of pre-cutback days.

Should we try to economize in our home churches, so as not to take the heart out of our missionaries and the Gospel from the heathen?

Faith and my jeep

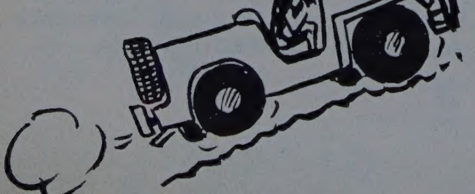
A missionary feels a fond attachment for his car or his Jeep. He ought to, because he spends a lot of time in it. His work depends upon it.

I call my Jeep "Waldo." Every afternoon and evening Waldo huffs and puffs his way along the country roads, chugs up hills, down into valleys, sloshes through rivers, and wheels into the little villages, one after another.

At each stop he gives a blast or two on his horn to say, "We're here!"

He waits while his missionary goes from house to house with the nurse, who often comes along. They dress a nasty cut, a boil, or an infected foot, and talk to the women about the Savior. Waldo watches while the Bible story is told in flannelgraph.

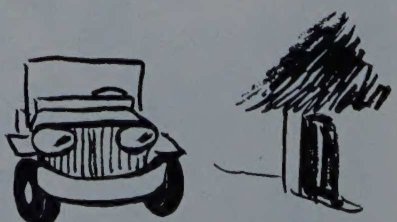
Our last stop every night is Marimanikuppam. I think this is his favorite. Here he gets to park himself right before the little hut where we hold our classes. He has heard all I've told these people about Jesus. Waldo watches as they learn to read. Sometimes I think he must know the language himself.



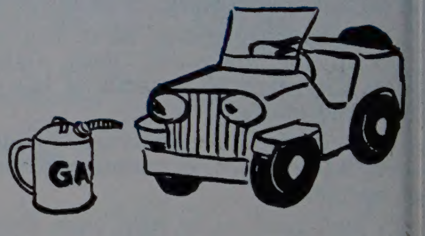
Waldo has been very sad of late. I hate to tell him that soon all this may have to stop. The last time he pulled into Burmah Shell I warned him not to drink too much. We have money to last only until October.

"But how about all those people in Marimanikuppam?" he objected. "Or in Reddivalesu? Or Alangayam? Badakuppam? Vellukottai? If we haven't come for them, why have we come?"

I turned away. I had no answer.



Although Waldo was put together in Bombay, he is thoroughly American and very touchy about anything American. I knew it would hurt him if I explained that we had orders to cut his allowance by 12% because there just isn't enough money.



His remark about the people in the villages hurt me, because it was so true. They need us. Besides, they have responded *very* well. It seemed only a matter of time until many of them would "come out" from Hinduism and declare themselves for Christ.

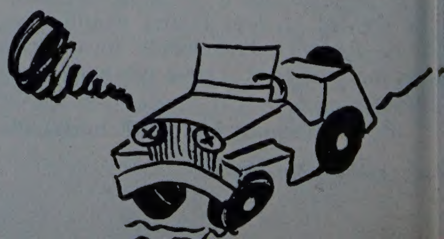
I tried a different tack and said, "Waldo, we've just got to have faith and carry on."

Waldo didn't answer. He continued his descent into the valley, and then — he sighed, coughed, and came to a stop.

A Jeep just doesn't understand about faith!

James W. Mayer

Ambur, India



By This Time You'll Want to Know - -
How Come?

We're glad to hear you say, "How come?"

We'd be disappointed in you if you didn't want to know what this is all about.

"Why aren't we getting what we asked for?" you say

We know how you feel. You were under the impression that your church is carrying on a good program and has a sound system for its support.

You liked what you heard in 1955 about Synod's new long range program.

It called for an ambitious plan of action: about 130 new home-mission congregations each year, a strong mission impact in foreign lands, and a supply of manpower to keep up with our growing church.

"Put all our needs into the budget," it said, "including about $2,000,000 plus each year to expand our training-school campuses. Try to do away with special offerings. To do this, we will increase our *regular* contributions."

"This is more like it," you said. "This is adventure! It will test my faith and love to God. And it aims for a sound financial program."

"I like that"

So you increased your offerings, and you thought the program was going in high gear.

Now you find the brakes have been clamped on, the program slowed down, and missions actually hurt.

If you feel let down or a little peeved or just plain *concerned,* we know how you feel.

We're glad to hear you say, "How come?"

"Some problem! Who's got the answer?"

Do you want the unvarnished truth? Your *under*-giving, Mr. Average Member, has slowed down your church's program and piled up a sizable debt. *You* have created the present pressing problem. Would you like to see how?

"This is an odd twist. Show me!"

Since 1951 your annual contribution for your world work has been (work in Districts not included): $3.62; $3.78; $4.43; $5.25; $5.86; $8.25; $8.76. Your love-gifts *have been* going up and up and up.

But annual per-member offerings since 1951 have fallen short of the minimum requirement by 8 cents, 31 cents, 36 cents, 62 cents, 67 cents, 80 cents, $1.05. How little more was needed from each of our 1,430,000 members; yet it wasn't given.

True, you've been giving more each year, but not enough to take care of the long-range program you voted three years ago. That program was to make special Synodwide collections unnecessary. Add a few factors like inflation, and you can see how Synod began to go deeply into debt.

So that's what happened! $1,500,000 in debt!

Yes, sir, in the very center of our disappointing "Cutback Story" is the sad fact that your church has piled up an indebtedness of one and a half million dollars — when so little more per member could have prevented it.

Indebtedness began in 1955—$250,000, then $350,000 more, and last year an all-time-high of $900,000.

The outlook for this year is that receipts will be falling $1,300,000 short of the 1958 goal of $16,000,000 — unless you and the other 1,430,000 communicant members do something very definite about it **now.**

If you don't, another $1,300,000 will be added to the present *debt* of $1,500,000 — or a total of $2,800,000 short of what your current program calls for. *That dare not happen!*

"And that's why the cutbacks?"

That's right. Near the end of last year the responsible leaders of Synod looked at the figures in the same way as we have done just now. What else could they do? Their action took much of the venture out of our "Venture of Faith," but it had to be done. They cut, and cut deep.

"Did we bite off more than we can chew?"

"Perhaps the program is too big, you say.

Well, see for yourself. While 36% of Synod's congregations are carrying their full share of the load or more, and 25% are carrying from three fourths to a full share, 20% are giving less than three fourths, and another 19% are giving less than half.

You can see that only 36 of every 100 members will not get the program off the ground.

"Let's get down to cases"

All right. At rock bottom, it's the individual who has fallen short, rather than congregations and circuits and Districts; he makes it possible for these to give what they do.

No doubt there are four kinds of members who figure individually in the problem:

1. *Those who have given their responsible share.* Some of these have given much more than their share.

2. *Those who didn't know* — that their growing contributions have been inadequate — that the work is being hurt — that the church dollar, too, has shrunk.

3. *Those few who actually aren't able* to give what they would like to — because of no incomes, or low incomes, or exceptional demands on incomes, like illness.

4. *Those who don't care,* or don't care enough — weak Christians who are preoccupied with other things.

"Why didn't you tell us sooner?"

We couldn't. We were still hoping for the best when — Bang! Bang! Bang! We ran into that huge deficit last year of $900,000 — meanwhile the Fiscal Conference had already voted a budget increase of $1,800,000 — then a poll of Synod's congregations pointed to a likely deficit of $1,300,000 in 1958. (Receipts bear out that estimate.)

Synod's leaders had to act — *fast!*

"Then, with the cutbacks, we have practically slowed our expansion program to a standstill?"

"That's right!"

"And much of the progress we have heard about was done on borrowed money?"

"I'm afraid so!"

"And I may be the one who is selling us short?"

"You alone can know."

GODS Go Ahead

Instead of leading us *into* something, in our 13 new mission fields in 13 years since World War II, God seems to be leading *up* to something.

Look at our church in the world today, at work in 30 world areas, and see what you think that "something" is.

Thirty world areas suggest that God has given us some wonderful land resources.

What we really have is a string of strategic locations from which to move with comparative ease to nearly any spot on earth.

We're working in Ceylon today because it was easy to reach from our mission in nearby India. Our missions in Hong Kong, Macao, and Formosa grew out of our mission in China. The home church wouldn't have planted a mission on the Island of Okinawa, but it will be comparatively easy, next year, for our church in Japan to do it.

Because we are out there in the world with our foreign bases, not only can we reach out to others, but others come to us.

We didn't take the initiative in Guatemala or eastern Venezuela or Chile. And the new stations within all our missions, started *by invitation,* are too many to count.

The radio ministry of our Laymen's League, through The Lutheran Hour, has given us a tremendous battery of strategic locations around the world.

A former Roman Catholic priest became our first missionary in Chile, thanks to our South American Lutheran Hour. Recently a delegation from the seldom-heard-of island of Amani-Oshima, between Japan and Okinawa, came to our office in Tokyo and asked us to send a pastor to tell the people of Amani-Oshima about Christ. They were Lutheran Hour listeners.

The Lutheran Hour has often been the forerunner before the missionary.

Then, remember, foreign bases mean added manpower — another gift from God.

Last winter a committee from our church in the Philippines went on a safari to look into chances of beginning work among a tribe of the Kalingas, head-hunters in the mountains of north Luzon Island. Most of the men on the committee were Filipinos of the Igorot tribe. The Kalinga chief said, "Our *abalayans,* the Igorots, have brought us this good teaching. It has done much for them. We will encourage our people."

At the end of 1957, in the Orient alone, we had working with our American representatives: 100 national pastors, 600 lay workers, and thousands of witnessing national Christians.

Also a gift from God to help us in our work are the financial resources supplied by our churches in foreign lands.

Foreign mission congregations not only help to support their own churches, but they also give for world missions.

Our missions in Central and South America will contribute about $250,000 in self-help this year. This is about one-third of our help to them.

Our foreign missions also help one another. Each year our mission fields in the Far East bring a joint offering for a special project in one of the seven fields. Last year the offering was given for a new chapel at Guinzadan on Luzon Island in the Philippines.

Even our small mission in Cuba regularly sends its contributions for *the work of Synod.*

The best meaning of our having been given these resources by our almighty Lord and gracious Savior is that we are now in a position for some *real* expansion in the future.

Clearly, God seems to be saying, "Go ahead! Go all-out!"

In His exact words He says, "The field is *the world!*" "The end of all things is at hand!" "Lo, I am with you."

Shall we follow the leading of our Lord?

Mission Birthdays Show Blessings

A "homey" sign of God's blessings on our work is the series of 10th birthdays now being celebrated in our family of mission fields.

Almost every year now, 10 candles on 10th-birthday cakes are being lit and lingered over by a mission staff in some far corner of our mission world.

The first two in this recent chain of 10th anniversaries were celebrated in Panama and Hawaii, where we began work in 1945. A glorious new mission era started for us in that year, after V-E Day and V-J Day brought the end of World War II.

Two years ago the Philippine field marked its 10th birthday. Last year it was Guatemala and El Salvador. This year it's New Guinea and Japan. Hong Kong and Macao will round out their first decades in '59 and '60; Formosa and Venezuela in 1961; Chile in 1964.

The procession of door-openings since World War II is still going on. This year we have entered Korea. Just a month ago the Synodical Conference, with whom we do our work among Africans, voted to begin work in the little new republic of Ghana.

Next year, God willing, we'll be at work on the Island of Okinawa. This is not a free nation, but a part of Japan, and the work will be a part of our work in Japan. Mission heads call the proposed work in Okinawa a double blessing. It's a new baby for both the home church and our church in Japan.

When these mission milestones come along, the light in the eyes of the men and women who man our mission stations is not merely from the candles on a cake. It is touched off by the memory of God's gifts and strength, His wondrous works and ways.

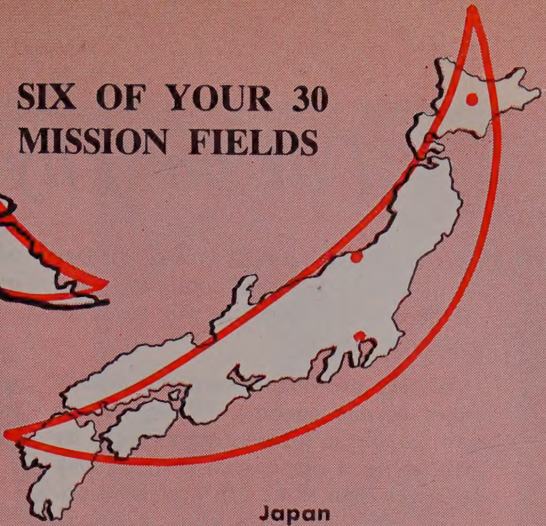
Men and women in the home church should join these young churches in their birthday joy. The best place to do this is at the Throne of Grace.

Our missions need your strong support, especially now and in 1959. Help them with your prayers and offerings.

SIX OF YOUR 30 MISSION FIELDS

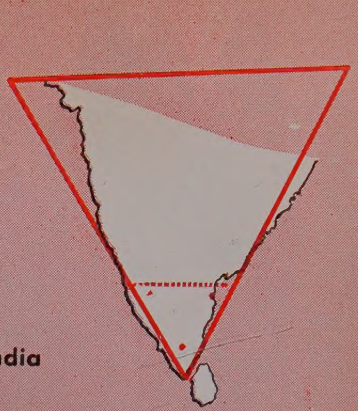
"Guinea Hen"

No small mission is our mission in New Guinea, with 30 American workers, 200 national workers, and thousands attending services at 102 stations. Yet it's only a spot on the wing of the bird, which this second-largest island in the world resembles.



Japan

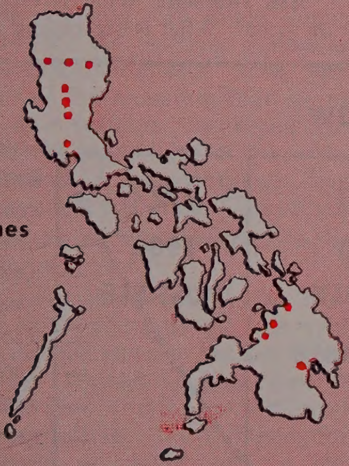
Trying to reach the 90,000,000 people of Japan with our 20 American missionaries is something like aiming a missile at the moon. We have raised a few broad craters, though, in Japan, which has the general shape of a crescent. Stations are clustered around three main areas: Tokyo, Niigata City, and Sapporo.



India

India is our oldest and largest mission. Our area of work is delineated by a line from Madras, west to the Wynaad, southeast to Nagercoil, northeast again to Madras, and also includes a spot in Bombay. While it really is an impressive operation, it is still only approximately 1/14 of the total area of the triangle-shaped peninsula of India. Only 2 per cent of the 380,000,000 people in India call themselves Christians.

Only a few main stations are shown on he three islands of the Philippines, on which we are now working. There's much more to how for our 12 years' work. But there are lso 6,997 of the "7,000 emeralds" to go.



Philippines

"Formosa," says a missionary, "resembles a big green tobacco leaf floating on the sea." Though we have nine main chapels plus a number of outstations, and the Lutheran Hour is broadcast from 10 radio stations, our work barely dots the "leaf." Work among the 9,000,000 people of Formosa centers around Taipei in the north and Chia-Yi in the south.

Formosa

Our second-oldest mission, Brazil, is an organized District of Synod. It is the fifth-fastest-growing of Synod's 34 Districts. Discussions now being held may result in its becoming a sister Synod, rather than a District. While plans are under way for a strong mission thrust into the vast northlands of Brazil, our work occupies barely more than the handle of the gourd-shaped country.

Brazil

"Too Much" or "Too Little"?

There are tremendous world areas we haven't touched: the Middle East, which could use our Gospel influence; Southeast Asia, most populous area on earth; and most of Africa.

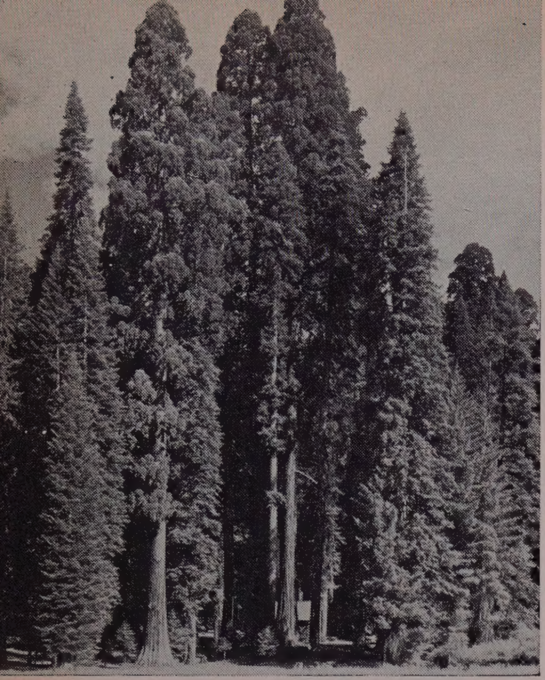
We do not send many new workers into foreign fields — 15 to 30 or fewer a year. Some of these are replacements.

We don't spend much money on foreign missions. A $250,000 church here at home is worth more than all the buildings we own in five of seven countries in the Orient. India and Japan are the exceptions.

Atheistic Communism and Allah-worshiping Mohammedanism in some areas are gaining more converts than all the Christian churches combined.

Every mission must start somewhere. However, any mission, small or large, is in need of strengthening and expansion for the salvation of souls and to the glory of our Lord.

"Missionaries and the people who support them," says one mission leader, "must live and work with their eyes looking 25 years into the future."



“Put on Thy Strength”

One of the things about Synod that its members ought to know is the enormous growth that is to come.

Our growth is picking up speed. Conservative estimates by men skilled in projecting population growth show that in 25 years our present 1½ million communicants will have reached nearly 4½ million; our 2 million baptized members, 6 million, if God wills.

We are growing faster in some places than in others. Twenty-five years from now, if present rates of growth for our 34 synodical Districts continue, some of the smallest Districts will have become our largest.

We are growing toward the outside edges of our country. While we are now largely a Midwestern church, by 1982 some of our coastal Districts may be larger than some Midwest Districts.

“The possibilities and the problems that go along with the growth are startling, even frightening,” says Prof. Walter F. Gast, professor of business administration at Marquette University.

Problems

Careful planning will have to be done to carry on an efficient, balanced, and long-range program.

Manpower will be in great demand. Shortages of hundreds of pastors and teachers already exist. Unless recruitment and training facilities keep up with the growing membership, the parishes face more frequent vacancies in their pulpits and classrooms.

Building and equipment needs for schools to train pastors and teachers will grow. Rising enrollments will require more and larger campuses.

Income of Synod must increase. Not all of this will come about normally with growth, because we will grow faster in communicant membership than in number of wage earners.

Psychological factors — to adjust to our bigger size, to think in bigger terms, and to want to do a bigger job.

Possibilities

The possibilities inherent in the expected growth are likely beyond anyone’s power to imagine.

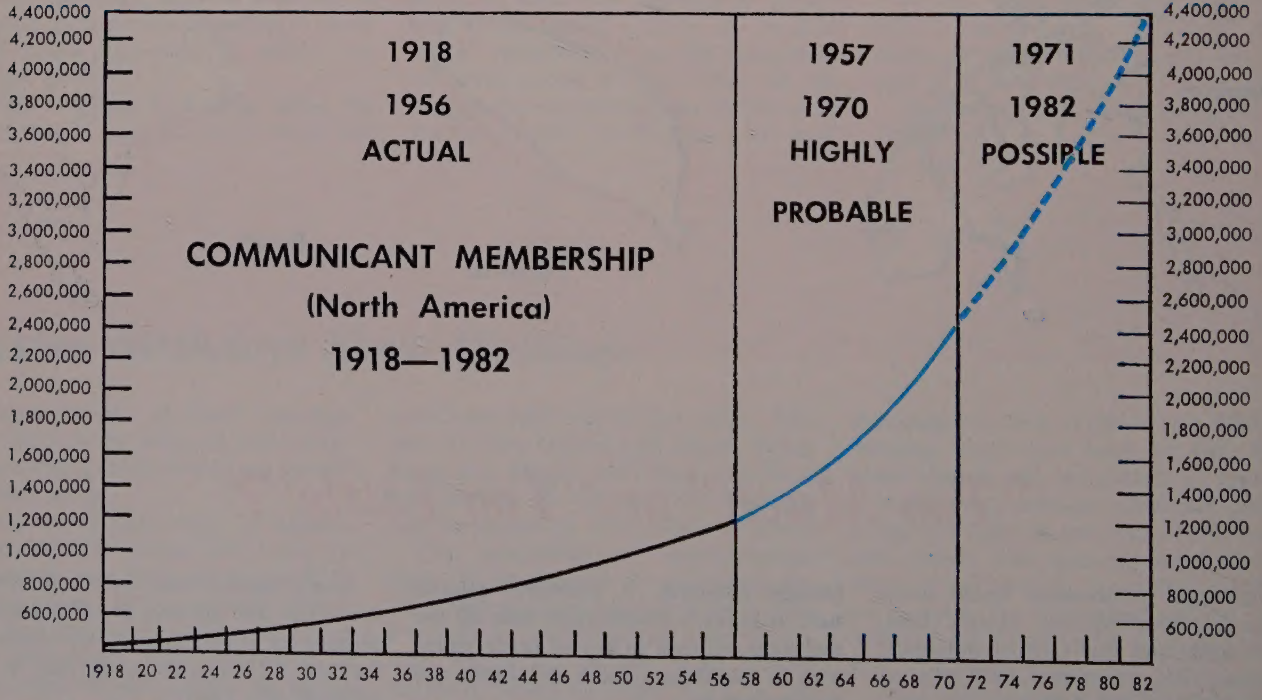
Think of the blessing to human souls when God answers the prayers and rewards the efforts of three times the Christians we now have.

Think of our increased power to win America through our witness.

Think of the strong support we can give from the home base to our younger churches throughout the world.

Ask yourself: What is God making us to be? What is He calling us to do?

HOW SYNOD IS EXPECTED TO GROW



Left section: Growth experience over the past 39 years. *Center:* Projected growth over the next 14 years. Predictions for this period, says Prof. Walter F. Gast of Synod’s Survey Commission, can be made with “a high degree of probability.” The babies who will contribute to that growth are “already on earth and breathing.” *Right:* “Uncertain, but possible growth.” Figures, says Professor Gast, are conservative.

Graphs were made by projecting into the future 39 years of experience with membership gains and losses. Growth rate, for 39 years, has been increasing toward 3% a year. After 1962, adult gains may pass those of juniors.

(Figures by Professor Gast are his own, not a report of Synod’s Survey Commission.)

It Takes More Than RECRUITING

Will we have the facilities to train young people like these for church vocations?

Several years ago a pastor in Evansville, Ind., noticed two likely young candidates for the teaching profession in his confirmation classes. Being very conscious of the mounting shortage of pastors and teachers, he began encouraging the two to think of the teaching profession. A few months ago they tried to enroll at one of our Concordias.

"Sorry," wrote the Registrar, "we're full up for next year."

Think what this means to two consecrated, gifted young people who want to dedicate themselves to the service of their Lord. It's discouraging, too, to the pastor who is trying to help meet the teacher shortage. It's distressing for the colleges, no doubt, and to our church body, which had a shortage of 425 pastors and more than 500 teachers on January 1, a shortage which is constantly increasing.

No Room

Nor were these two girls the only ones refused admission to our teachers colleges. One school had to say, "Sorry, no room!" to 173 apparently admissible students this fall. Fortunately all of them can be accommodated at some other college, though it may be farther from home.

In every District of Synod special committees are at work recruiting future pastors and teachers. It's going to be a frustrating experience for everyone involved if many of these prospective students have to be told, "No room!" That would be a sad story indeed, almost as pitiful as Joseph and Mary's finding no room in the inn for the Savior to be born.

In the years ahead we shall need many more pastors and teachers. We had better recruit them today, tomorrow, and next year. But it will take more than recruiting to send them fully trained to their fields of labor.

More Facilities

It will take more facilities at our 14 colleges and seminaries. Not only more dormitory space! As the enrollment increases, classrooms and faculties must be increased. Ultimately chapel and gymnasium facilities must be multiplied too.

The Central District and the Michigan District each have asked for junior colleges to serve their areas. The Pacific Coast states are urging the establishment of a West Coast seminary.

It takes money to build colleges and seminaries today. We discovered that with the Senior College. We moved slowly while special study committees made careful recommendations. We were sure that this is what we wanted. But while we waited and also voted to increase its capacity from 380 to 450 students, prices spiraled.

It takes money, lots of it, just to maintain our present rate of training pastors and teachers. About 42% of Synod's budget is used to train the 5,000 future pastors and teachers now attending these colleges. Each pastor's education costs approximately $7,000; in 1933 it was $2,000. Enrollment has been increasing about 5% each year. It may be 8% next year.

Growing Demand

Should we not praise God for granting us laborers for the harvest? If we cut back our program of higher education, what will the Lord say? We have no alternative but to provide well-trained pastors and teachers as He calls them to serve.

Railroads are closing some stations because there's no demand for service. Auto makers cut back production because the public wasn't buying cars. That makes sense. But would it not be poor policy to cut back the "production" of pastors and teachers when the demand for them is growing?

It will take recruiting on the part of pastors, teachers, and parents to meet the demand for workers in our churches and schools. It will require our wholehearted support to maintain our colleges and seminaries. We shall need the rich blessing of God which He has granted in such abundance. For that let us pray.

God's Promises Come True in NEW GUINEA

Yangomin (right) and others are baptized

"Before faith came" in New Guinea

I AM WRITING from my tent high on a ridge in central New Guinea, where I am spending three weeks helping 35 mountain dwellers make final preparations for Holy Baptism.

In 10 years God has allowed us to see fulfillment of promises He caused to be written 2,700 years ago by the prophet Isaiah.

Why do you spend your labor for that which does not satisfy? Is. 55:2, RSV.

Ten years ago this month your first missionaries, Rev. A. P. H. Freund and Rev. A. Kleinig, came to New Guinea. Its people were descendants of Papuans who in some century past wandered away from the main stream of humanity. They labored for the things that do not satisfy. By spear and by animal sacrifice each strove for fame in his primitive society and for safety from an environment surging with warring clans and hostile demonic spirits.

Let the wicked forsake his way . . . let him return unto the Lord . . . He will abundantly pardon. Is. 55:7.

On February 26, 1958, I administered Holy Baptism to a man named Yangomin and received him as a communicant member of the Lutheran Church. Between 1948 and 1958 Yangomin was in almost daily contact with the Word of God. It took nearly ten years for him to get to the baptismal font.

Strong of physique, bold and formidable in a fight, a recognized expert in the black arts, possessing many pigs, shrewd in trading, having more than one wife — he could not be called anything less than a successful man and a leader in his society.

My Word shall not return to Me empty. V. 11.

Yangomin serves today as an elder in one of the seven congregations that God has called into being here. He is one of 875 adult persons who have come into the fellowship of the church. Together with their children, they number some 1,325 souls. The life of God in their lives shows itself in their endeavor to come out from among the heathen and to be a living message from God, the aroma of Christ among them.

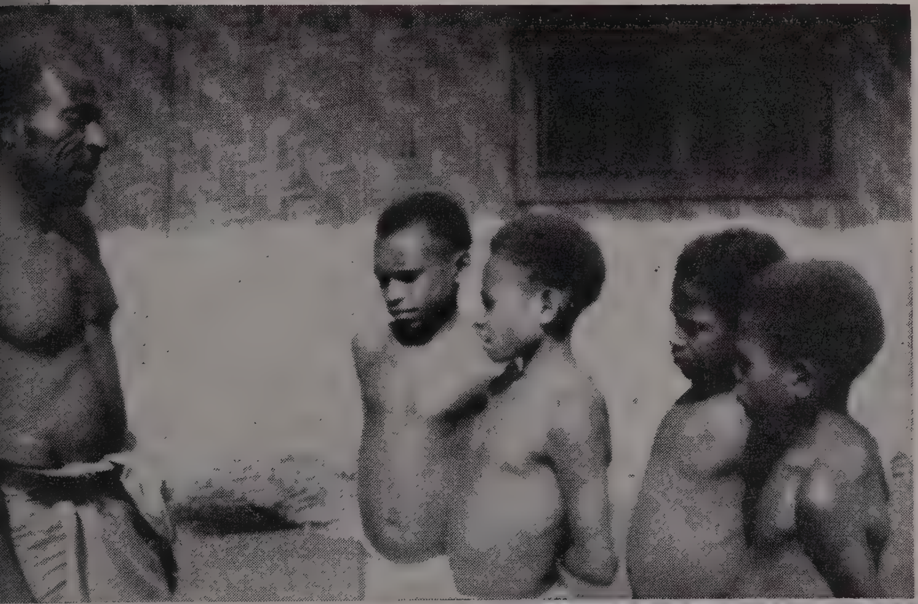
Yangomin and 200 others are going out every week to bring the Gospel to men, women, and youth in 147 different communities. Their message reaches at least 15,000 people weekly.

The mountains and the hills before you shall break forth into singing, and all the trees of the fields shall clap their hands. V. 12.

I wish you could be here with us and join our New Guinea brothers and sisters for an hour of worship. Saved from a lifetime of bondage to sin and fear, serving the Lord in newness of life, they sing to Him with joy in their hearts.

Last week a headman from a clan in the nearby Rawanda Valley came to repeat his plea for a missionary. "I can't understand," he said, "why you are so slow about giving us a missionary." Perhaps someone from home can explain it to him.

WILLARD BURCE
Missionary to New Guinea



Yangomin talks about Jesus

Singing the praises of the Lord

A Pause for Reflection

"A Mind to Go Forward"

From time to time we must pause for thorough reflection. As God's people we must ask ourselves whether we are truly grateful for the glorious assignment given us to "preach the Gospel to every creature" (Mark 16:15). We must do what God Himself asks through the prophet Jeremiah, "Let us test and examine our ways." (Lam. 3:40, RSV)

God has opened many doors for our church. We certainly do not lack opportunities for service at home or abroad. From many parts of the world sounds the Macedonian cry: "Come over and help us."

This plea requires us to train pastors, teachers, and missionaries for the Lord's work in our own country and in foreign lands. It necessitates the building, the maintenance, and the staffing of colleges and seminaries. It demands an active interest on the part of *all* members of our church, who cheerfully bring offerings and sacrifices for the cause of Christ's kingdom and pray fervently for God's blessing on all work of Synod.

We Fall Short

In many of these areas we have fallen short. At the beginning of our present fiscal year we were compelled to report a deficit of $1,500,000. There is positively no justification for such a debt. Our standard of living, far, far above that of other countries, calls for better and more generous support of Christ's kingdom.

When we consider what food we eat, what clothing we wear, in what homes we live, the air-conditioned rooms and homes to which many have become accustomed, what automobiles we drive, what luxuries we enjoy, have we any excuse before God for our synodical debt? When some of our people spend far more on vacations than they contribute for Synod, can we justify our deficit? And what shall we say about the amounts spent annually on candy, cigarettes, and cosmetics?

Of course, there are those in our church who contribute liberally, proportionately, willingly. Thank God that we have such people! If it were not for them, the deficit would be much greater.

A Call to Repentance

What shall we do? Let me ask you frankly: Does this not call for repentance? Must we not confess that we have not concerned ourselves as we should about the Lord's work? Must we not confess that we have not prayed and worked as earnestly and contributed as liberally as God has a right to expect of us? Must we not in true penitence plead with God to forgive us? Shall we not promise God wholehearted improvement?

Surely none of our people want the cause of Christ hindered. None of us want to urge Synod's Board of Directors to cut back on our program of the training and support of pastors, teachers, and missionaries. But that is precisely the situation which the Board faces. That hurts. It hurts terribly! With very heavy hearts the Board has been compelled to cut back. This need not be if all our people are informed and pray and have a mind to go forward in the Lord.

John W. Behnken

Love Is Expensive

"Synod is an expensive luxury," says one of our pastors.

Is it? A luxury? Expensive it is, but it is also a necessity if we consider Synod's pastor-teacher-training and missionary program. No congregation alone could fulfill its responsibility to God as well as our churches can do it together.

An *expensive* necessity? Yes! The task which our Lord has given us is big and varied and therefore expensive. Love is always expensive. For love a young man will give his fiancée the best diamond ring he can afford. For love many parents spend all they have on the education of their children. For love a man will borrow money to pay for surgery for his wife or child.

Love is always expensive. It cost the Son of God His life when He gave Himself for us.

Synod is a luxury only to those who are ruled by love of self and who have no love for the heathen. To us who know the love of God in Christ, Synod is an opportunity to spend in love what God lavishes upon us.

Capital Investments—For or Against?

A recent *Minnesota Stewardship Newsletter* raises a pertinent question concerning the inclusion of capital investments in Synod's budget. In 1955 it was resolved to provide the cost of erecting and maintaining buildings at our colleges and seminaries in the annual budget, rather than have special drives every few years.

We have discontinued the special campaigns for funds, but we have not raised sufficient money annually to take their place. The question now is whether our congregations only voted *against* something or *for* something. Did they vote *against* special Synodwide offerings, or did they vote for a positive program which would provide the growing needs of a rapidly growing church and also provide the trained workers to carry out the task which God has placed before us?

Our contributions will show whether we really voted for or against or both.

Give Me This Mountain

When we look at the situation in which our church finds itself today and consider our responsibility of taking the Gospel to the world's growing numbers of heathen, we are apt to be overwhelmed and "feel" that the task is too great. At such a time we can find encouragement in the plea of Caleb: "Give me this mountain." (Josh. 14:12)

The Israelites had just divided the Promised Land. Caleb was 85 years old. One might suppose that he would be afraid of the giants in the land or have too little ambition to try to conquer the land. Instead he *asks for* a great task. "Give me this mountain" (Hebron), he says. "If the Lord be with me, I shall be able to drive them out *as the Lord said."*

He based his request on the Lord's promise — "as the Lord said." He placed his trust in the power of God — "if the Lord be with me."

Today we need men and women who will view the giant challenge of world heathenism and pray: "Give me this mountain." Instead we often ask for the fertile plains or the lush valleys, or we ask God halfheartedly to take away the mountain.

Let us welcome the great missionary challenge that is before us, pray for God's help, believe that He will make us able and willing, and use the means He has given us (our money) to conquer the mountain of heathenism for Christ.

Consider . . . Then Reconsider

Why are you being asked to reconsider your offering for Synod's work? Why doesn't Synod get along on what it receives? You have a right to ask, and you deserve an answer.

When you buy a dress or an automobile, you pay a fixed price. No one asks how much you would like to contribute. The dealer figures the cost plus profit and charges you that amount.

Our Synod trains pastors and teachers, establishes new missions, supports missionaries, and carries on other church work. Divided among 1,430,000 members, the cost of this work for 1958 in all Districts and in Synod averages $16.33 per member. For some Districts it's $13; for others, $22. Like milk and melons, missions cost money. By joining Synod you agreed to bear your share of the cost of the work being done for you.

Synod is going into debt year after year because so many members contribute less than their share of the cost. Some members who have little or no income can't offer $16.33 this year. Half of the offerings will have to be above average to make up for those that are below. All contributions should be made in love to the Savior, made cheerfully, as He has blessed us.

In that spirit each of us is asked to reconsider his offering to the Lord for the remaining weeks of 1958.

Will of God or of the People?

How should we feel about the 12% cut in financial support of our mission work in Japan? Missionary LeRoy Hass, chairman of the Japan Mission Conference, writes:

"Certainly our human plans have been curtailed; we are not doing much of our mission work in the way we had planned. Things may become quite difficult for us missionaries, materially speaking. None of these things are pleasant prospects.

"The cut has caused us difficulties and set back our planning for 1958 and 1959. To meet the budget, we have had to prune more branches than we had planned. It is our prayer that we did not prune too deeply.

"But, and this is the important thing, we must not disregard the working of the Lord in this matter. The Lord may have some special purpose in permitting us to pass through this trial. In fact, the 12% cut has caused me to come to the Lord with the prayer of Jehoshaphat: 'We are powerless against this great multitude. . . . We do not know what to do, but our eyes are upon Thee' (2 Chron. 20:12, RSV). I have been made to realize more and more that this is the Lord's work and that we must depend entirely upon Him to accomplish it.

"We must put the picture of the 12% cut in the right frame, namely, Jesus Christ, the ascended Lord who rules over the whole world for the benefit of His church.

"The Lord may be using the 12% cut to bring the cause of foreign missions before the people of our church. This is good. I am confident that our Christian people are capable of raising a budget many times greater than we have now, if they are 'able to comprehend with all saints what is the breadth, and length, and depth, and height of the love of Christ, which passeth knowledge.' (Eph. 3:18, 19)

"We who see the great opportunities for missions ask ourselves: 'Is this cutback really the will of the Lord, or is it the will of the people? Has the Lord withheld His blessing, or are we doing the withholding?' This is something for each of us to ponder in the fear and love of God."

It All Depends on You!

Well we're back in your living room or in your church meeting room. We've really been around, haven't we?

We've seen what has happened, how it happened, and where it happened. We're about to make a "you-turn."

We're interested in other people around the world. But we are also interested in you.

You have a soul too. It has needs. It needs not only to receive from God, but also to express itself in love *to* God.

We can sense that you'll be having a bit of heartache by now. You may be hurt to know what you have *not* done for your missionaries, but impressed with what they have accomplished with reduced funds. You may be blaming yourself for your part in causing this unhappy and unnecessary situation. You may be wanting to know "What can I do to help?"

That's just the point in telling you this story, as fully, frankly, and factually as we can, and just as soon as possible after the facts became known.

The Spirit of God, who is at work in you and who reminds you of all that our Lord Christ has done for you, will make you willing to help, we know. You are a Christian.

You will want to do this for Jesus, for your brethren, and for a world desperately in need of the Savior.

In another way this is a "you-turn." We're thinking of our members now not only as a group. We're wondering what you will do individually to meet your church's need.

Synod's work, as you know, is your program. Synod is only helping you and your congregation to do what Christ would have you do.

Really this is nothing more than your carrying out God's purpose for you as one who has in faith and love committed all that you are and have to Him.

We hope it is clear to you that your present problem will be solved, not so much by Districts or circuits or congregations — though by these too — but primarily by individuals. It is evident that what *you* don't do, *your church* can't do.

Perhaps you have never realized what an important person you are in the church.

Your church rests on a pivot, just a point or a thin edge, that carries all its weight. With your deft little touch, the force of one soul, you can sway your church for better or for worse.

What a responsibility you carry!

You are the key person in this effort. You are pivotal.

In 1958 and 1959, and from now on — what your church will do depends on you.

THE PEOPLE'S PART IN THE CHURCH'S PROGRAM

What is the Christian Church?

The church is PEOPLE, people of God, redeemed by Jesus and indwelt by the Holy Spirit.

What is Synod?

Synod is PEOPLE, a congregation of congregations.

Who decides on Synod's program?

Her PEOPLE.

Who sets up the budget of Synod?

Her PEOPLE, through their representatives.

Who administers the program?

Synod's officers elected by the PEOPLE.

To whom are the leaders responsible?

The PEOPLE.

Who agrees to support the program of Synod?

The PEOPLE.

What if some of the PEOPLE are not able to contribute their fair share of their program through Synod?

Synod borrows, or PEOPLE suffer.

Who besides God determines the measure of work to be done by our church?

The PEOPLE.

Synod's program is of the PEOPLE, by the PEOPLE, and for the PEOPLE.

What You Can Do

When there's a financial pinch in your family, what do you do?

You stop spending, don't you?

But what if your economies are too severe, and members of the family are in real need?

Then others of the family go to work to provide more income, don't they?

These things are true in Synod's family — cutbacks — hurts —

It's time for the rest of us to go to work. We know you'll "be willing." Here's what you can do:

Plan!

Your voters' assembly, at the request of the President of Synod, will be looking over its past and present performances to form a plan to do all in your congregation's power to reach at least its full responsible share this year of the cost of Synod's work. Your voters must be able to count on your personal and generous response.

Attend that meeting! Speak! Pledge your co-operation!

Discuss the Problem!

It always helps to talk things over. This is especially true in the household of faith. Our Lord asked that we do. You may be able to strengthen your brother; you may find that you're the one who needs strengthening for the Lord's work.

Discuss it in your home. Ask all the members of your family to read this WITNESS. Talk about it in the family circle, perhaps at family devotions. Ask "What is each of us going to do to help?"

Discuss it at church, in your society meetings and educational agencies. Be sure to hear your pastor's special sermons or other presentations. Discuss it with individuals at church.

Be Informed!

There will be more information coming your way — a special issue of the *Lutheran Layman,* additional articles in the LUTHERAN WITNESS and in our other publications. These are all part of an effort to *get* you better informed and *keep* you better informed *from now on.*

Pray!

Use the special prayer, page 20 of this WITNESS, and other prayers for your church in family or private devotions. Is what St. James said true of our present problem: "Ye have not because ye ask not"?

Give!

Find out what was decided at your voters' meeting, and plan to co-operate.

- A special love offering for Jesus on Nov. 2 (Synodical Sunday)? Special envelopes are available.
- A festival offering at Thanksgiving or Christmas?
- A mission gift to be given to the Every-Member Canvass callers.
- Other opportunities?

Also find out what is your personal responsible-share of your work through District and Synod.

Plan to reach your share or exceed it.

Give Generously!

If you have given your responsible share this year, or even surpassed it,

- Remember, Jesus asks the strong to be patient with the weak and to strengthen them.
- Know that you are giving to Jesus, not to a budget.
- Don't stop with goals.

Add to your offerings for 1958.

Keep up and increase your offerings for 1959 and thereafter.

Make your Venture of Faith work!

What You Can Hope For

One thing should be made clear: Any funds cut from 1958 budgets cannot be put back in time to do much good this year.

What *can* be done:

1958 — TAKE OFF THE BRAKES

You can hope that your generous offerings in the closing months of 1958 will help make a substantial payment on your indebtedness. This will not let your church operate at full speed now, but it will at least take off the brake that has slowed down progress.

1959 — PICK UP SPEED

You can hope that in 1959 you and your fellow Synod-members will make possible a further big reduction of your debt and, God willing, its complete elimination.

To bring about this reduction, the 1959 budget is a "hold-the-line" budget. It doesn't allow for much expansion.

This means that your workers will have to stay on stand-by for another year. They say that the second year of this reduced budget will hurt more than the first.

So time is important. The sooner your church's debt can be met, the less damage will be done.

As the drag of indebtedness eases off, your work through Synod will pick up speed toward the day when it can go ahead unhindered. As an added incentive, funds now being paid in interest can be put to work for the Kingdom.

1960 — BE ON THE WAY

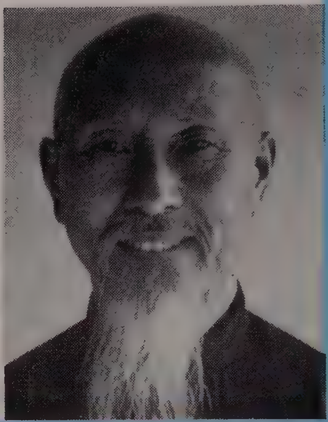
You can hope that with your increased offerings, your church can resume the pace of expansion and growth called for in Synod's carefully worked-out long-range program.

Missionaries will be free to work again!

More and more people will be helped to find their Savior!

God speed the day!

"Won't you help us?" This wistful youngster hugging her rag doll is a patient at Haven of Hope Tuberculosis Sanatorium, ten miles from the city of Hong Kong. The disease is very widespread in this crowded refugee colony. The Wheat Ridge Foundation of the Walther League and our Foreign Missions Department have joined hands to provide our ministry of mercy at "Haven of Hope."



This elderly Chinese gentleman with the wonderful face has been surprising acquaintances when they ask, "How old are you?" His answer is, "Four years old." He dates his years in terms of his real life in Christ and goes on to give an excellent Christian witness.

We need more witnesses like him, working with our missionaries to round out an effective mission force.

People like these will be helped

New Guinea TOMBOY

Panamawanda always seemed a little sad that she wasn't born a boy. Instead, she was our New Guinea mission's greatest tomboy.

She was a special problem to the little boys in her grass-hut village. Whatever they could do, she could do better.

Grownups shook their heads about her. She was always doing wrong; yet so much of it turned out right.

Girls may go to school with boys, says Enga-country custom, until they reach age seven. This left Panamawanda on the outside, looking in.

She decided to ignore the ruling on her sex. Her argument was, simply: "I think Jesus loves me as much as He does any boy."

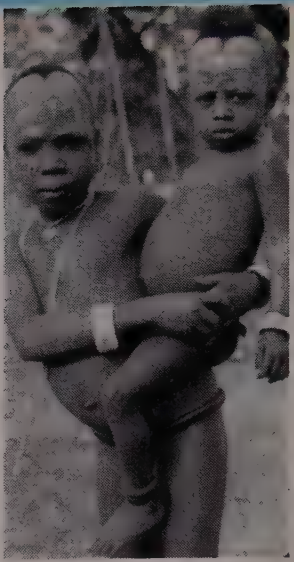
She marched into school one day, ignored the "go home" looks from the boys, and answered questions they weren't up to. She was the problem of the village *again*.

The village fathers had a meeting. The problem wasn't only Panamawanda. Their own female offspring agreed with her completely.

It was the missionary's wife, Mrs. Willard Burce, who solved the problem. She offered to teach afternoon classes *for girls*.

Everyone's glad now that the little renegade wormed her way into mission school. Also, "there is joy in the presence of the angels of God."

Grass huts do not last long once they catch fire, as Panamawanda's did. The sweet little mischief didn't get out.



Abakaliki children

No Flowery Beds

No missionary of our church has lost his life at the hands of uncivilized people in 60 years of our mission history. But angel guards have often had to keep watch over our workers. *Time* magazine (Aug. 4) pointed out one of those situations of danger.

The account, called "The Chief Says . . . ," tells of a crime wave by a secret cult operating in the province of Ogoja, in Nigeria, West Africa.

"For months, reports had poured in," *Time* said, "of a high homicide rate around the tiny town of Abakaliki. . . . Men would go to their farms of a morning and simply disappear; women went to market and never came home. Police found evidence that since 1954 there had been more than 100 murders in Abakaliki."

Our missionaries are working at Abakaliki!

More than two hundred have been baptized in the new Ogoja mission in about 18 months.

When Mrs. Harold Ottemoeller joined her missionary husband at our new Ogoja mission last year, she was the first white woman, and her children (one a new baby) were the first white children the Ogojans had ever seen.

Attendance at street services picked up considerably. Thousands came to see the "sight." Imagine how the family felt! Think of their courage!

Ogojans in this area have an ancient fear of the white man. With "the syndicate" at work, anything might have happened.

Must I be carried to the skies
On flowery beds of ease,
While others fought to win the prize,
And sailed through bloody seas?

NOW ... WHAT WILL YOU DO?

(A Striking Comparison)

. . . A Year Ago

In 2 Corinthians 8 and 9 Paul gives the Corinthian congregation some good advice regarding a collection for their hungry brethren in Jerusalem. The Corinthians had demonstrated a wonderful spirit which caught fire among the sister congregations.

Now a whole year had passed, but they had not come through with their offerings, as Paul had boasted they would. The time for action had come. So Paul writes them, *In this matter I give you my advice.* (2 Cor. 8:10)

A similar thing is happening in our Lutheran Church — Missouri Synod. A year ago at Synod's Fiscal Conference our congregations through their chosen representatives cheerfully agreed to give *more* than before to support their program of training pastors, missionaries, and teachers, and to promote missions at home and abroad. The need for increased offerings was great.

But what has happened? While quite a number of congregations willingly gave more, the majority are not giving more — though they agreed to do so. . . .

. . . Complete What You Began

"It is best for you now," the apostle continues, *"to complete what a year ago you began not only to do but to desire, so that your readiness in desiring it may be matched by your completing it out of what you have"* (2 Cor. 8:10, 11, RSV). "You desired to do this," Paul says. "You were most eager to do it. The saints in Jerusalem are in immediate need. It is best for you now to do what you promised to do."

That is exactly what the leaders of your church are saying to YOU. Finish what you began. Pay your debt of love to the Cause to which you are committed. Remember, you *have* in order to *give.*

. . . Give Proof Before the Churches

Give proof before the churches of your love and of our boasting about you (2 Cor. 8:24). "I boasted about you before the other congregations. I took you at your word. Now you are lagging behind while the congregations in Macedonia willingly, of themselves, gave beyond their power. Prove that you meant what you said. Do so out of love to Christ and your needy brethren. Your sister congregations are eagerly watching what you will do."

The congregations of your Synod, and especially of your area, are eager to know what the members of your congregation will do to help your (and their) Kingdom program through Synod. Surely you will not want to load off part of your responsibility on them. You love the Lord and the great work which calls for your generous support, don't you? Of course you do. So give proof now of that love.

. . . We Are Sending the Brother

Who has been appointed by the churches to travel with us in this gracious work which we are carrying on, for the glory of the Lord and to show our good will (2 Cor. 8:19). They are to be recognized as such and given a good hearing.

Church leaders will contact your congregation *in the gracious work we are carrying on.* They will do so by mail and, in some instances, in person. They *aim at what is honorable, not only in the Lord's sight but also in the sight of men.* (2 Cor. 8:21)

. . . Arrange . . for This Gift

Arrange in advance for this gift you have promised, so that it may be ready not as an exaction but as a willing gift. (2 Cor. 9:5)

The Corinthian congregation is to fully inform its members on the needs of the saints and plan a program of action, so that their offering is ready in due time. They are not to look upon their offering as an unjust or unnecessary requirement or tax, but as something they want to do willingly and out of a loving heart.

You will find the highest of motivations in *the grace of our Lord Jesus Christ* (2 Cor. 8:9) and will welcome an opportunity to bring your gifts. This is not to be looked upon merely as "another collection."

. . . You Will Glorify God

Under the test of this service you will glorify God by your obedience in acknowledging the Gospel of Christ, and by the generosity of your contribution for them and all others. What an inducement!

Your offering, dear reader, should also have the glorification of God as its chief goal. It is to be an outward, tangible witness of your faith, and, through it, you will be glorifying God by serving the needs of the brethren — and others.

. . . You Will Be Enriched

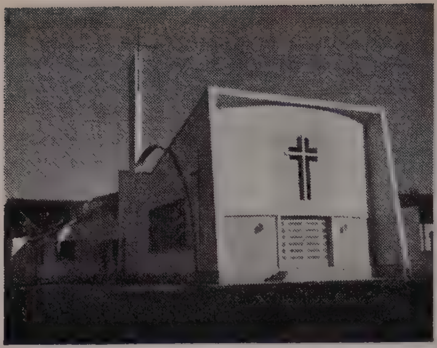
You will be enriched in every way for great generosity. . . . He who supplies seed to the sower and bread for food will supply and multiply your resources and increase the harvest of your righteousness. . . . God is able to provide you with every blessing in abundance (2 Cor. 9:8, 10, 11). What a promise!

. . . What Will You Do?

What did the Corinthians do? The same thing YOU will do when you know the need and when the Spirit prompts you to a generous response. What else can you do?

Now therefore perform the doing of it.

A typical rural chapel in Brazil


The church the pastor designed

The Forward Look in Brazil

What lies ahead for our church at home or abroad may well be exemplified in the new contemporary building for Trinity Lutheran Church in Curitiba, Parana, Brazil, of which Rev. Martinho L. Hasse is both pastor and architect.

The pastor scrapped the work of professional architects because he thought their designs were too traditionally Gothic for modern Brazil.

Taking his file of the LUTHERAN WITNESS, Pastor Hasse studied pictures of church buildings in the United States. Handy with drawing tools, the pastor designed a church-parsonage building in line with contemporary architectural trends.

The congregation enthusiastically adopted his completed plans. With a loan-grant from the District Church Extension Fund, Trinity Congregation started construction. The pastor acted as purchasing agent and supervisor of building.

On March 23 the church and the parsonage were dedicated to the glory of God. Dr. Rodolfo Hasse, the pastor's father, delivered the dedicatory address.

The church is strictly functional. Unnecessary embellishment has been eliminated. Construction costs were kept within the capacity of the congregation to repay.

The appearance is cheerful and inviting. Comment and inquiries from other churches indicate that the new sanctuary has aroused unusual interest in this city of 150,000.

Our Brazilian brethren now have their first truly contemporary church building. May it serve both as a model for others and as a symbol of a vigorous and bold advance into the contemporary life of Brazil with the ever-powerful Gospel.

Will your congregation RECONSIDER in October?

LET'S RECONSIDER

1. Our congregation's minimum share: $..................
2. We expected to remit to District and Synod this year: $ ....
3. The difference between 1 and 2: $ ....
4. Amount remitted to District and Synod to date: $ ......
5. Amount due to date: $

IN WHICH GROUP DOES OUR CONGREGATION BELONG?

Group A — 1,890 congregations gave 100 per cent or more of their minimum share to District and Synod in 1957.

Group B — 1,300 congregations gave from 75 to 99 per cent.

Group C — 1,043 congregations gave from 50 to 74 per cent.

Group D — 972 congregations gave *below* 50 per cent.

Prayer for the Church

O God the Father, have mercy on us and cheer us with Thy love. O God the Son, have mercy on us, and clothe us with Thy righteousness. O God the Spirit, have mercy on us, and bear witness with our spirit that we are the children of God.

O most holy and blessed Trinity, we thank and praise Thee for our being and for all the benefits of this life. Above all, we glorify Thee for the redemption of the world by our Lord Jesus Christ, for the means of grace, for the hope of eternal glory, and for the church with its assurance of Thy continual presence and power among men.

Especially do we praise Thee for calling us to service in Thy kingdom; for the opportunity to proclaim the Gospel in North and South America, Europe and Africa, Cuba and Hawaii, New Guinea and the Philippines, Formosa and Hong Kong, India and Japan; for bringing benighted children and adults to the saving knowledge of Christ; for moving Thy people to support the church's outreach with their prayers and gifts.

Deliver us, O Lord, from ears that will not hear the cry of dying humanity; from a lack of zeal to advance the worldwide triumph of Thy kingdom; from a vision that sees no farther than our own congregational family; from ungodly prejudices toward other races and classes.

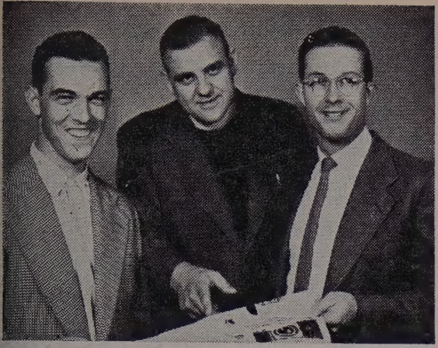
We beseech Thee to open the hearts of Mohammedan peoples to their only Savior, especially in the Islamic strongholds of Arabia and Iraq, Egypt and all of North Africa, Iran and Turkey, Pakistan and India, Lebanon and Indonesia. Dispel the soul-darkness of the millions who are adherents of Buddhism and Hinduism. Strengthen the witness of Christians behind the Iron and the Bamboo Curtain.

Direct the instruction of Thy children in our day schools and Sunday schools. Keep our young people in the faith, and lead many into the professions of the church. Bless our institutions of higher learning, that they may develop able servants of the Word. Unite in sincere love for Thy truth all members, pastors, teachers, and officers of our Synod.

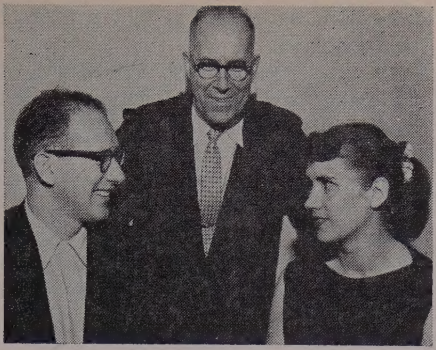
O most merciful Father, hear our supplications for our missionaries of the Cross and for their families. Uphold them with the comfort of Thy Spirit. Protect them in all perils. Give them courage in their trials and patience in their sorrows. Prosper all they do to serve the souls and bodies of men.

Empower Thy church so to serve Thee that from the rising of the sun to its going down Thy name may be great among all nations; through Jesus Christ, our Lord, to whom, together with Thee and the Holy Spirit, be all honor and glory, world without end. Amen.

Adapted



Foreign Mission Builders Walter Schmidt (left) and Robert Barbour selecting camera to take to New Guinea. Rev. Philip Fiess (center) is their pastor in Stratford, Ont.



Rev. and Mrs. Roger Winger (she was formerly Della Lebien of Herkimer, Kans.) are briefed by Dr. H. A. Mayer (center) of Synod's Board for European Affairs before the Wingers left for London.

"NEW CANADIANS" PRESENT CHALLENGE TO LUTHERAN CHURCH IN CANADA

The three Canadian Districts — Ontario, Manitoba-Saskatchewan, and Alberta-British Columbia — have 69,874 baptized members, 43,756 communicants, and 312 congregations, of which 61 are not yet affiliated with the Missouri Synod. The 312 form not quite a third of the approximately 1,000 Lutheran parishes and 230,000 Lutherans in Canada.

The world's second-largest country in area, Canada now has a population that totals about 16 million.

Since World War II, 150,000 to 280,000 immigrants annually helped give birth to a new Canada. Some areas have witnessed a 25 per cent increase in population.

One of every 14 people in Canada immigrated since World War II; one of five in Toronto's 1½ million is a so-called "new Canadian."

While most of these newcomers from Europe settle in or near Toronto or Montreal, many throng westward to Vancouver or other major cities. Rural areas with mineral, oil, and agricultural attractions draw many Canadians. At the same time there occurs a rapid urbanization from farm to city.

The 800,000 immigrants who have arrived in Canada since 1951 speak 30 different languages. Many of these new Canadians are Lutherans, who are welcomed into our congregations. Many others, particularly from the Baltic countries, have formed congregations. Estonian, Latvian, Lithuanian, and German pastors serve their respective language groups. Twenty-eight congregations receiving assistance from the respective mission boards are gradually becoming self-supporting.

In St. Peter's Lutheran Church, Toronto, where Rev. Oskar Puhm is pastor, on Reformation Sunday in 1956 "A Mighty Fortress" and two other hymns mimeographed and sung in 10 different languages.

Although the number of Lutheran new Canadians equals the membership in Lutheran churches of Canada, only 10 per cent of these new Canadians are being garnered into the fold.

The growing awareness of Lutherans in Canada as "Canadian Lutherans" encourages the hope of Synod's three Canadian Districts to form eventually a Canadian Lutheran Church which would retain relationship with the Missouri Synod.

"This Is the Life" is shown on 40 TV stations, and the Lutheran Hour broadcasts over 40 radio outlets in Canada.

Synod operates Concordia College at Edmonton, Alberta.

The Ontario District, beginning work in the province of Quebec, has called a missionary to serve the French- and English-speaking elements in Montreal, the commonwealth's largest city. Last month the English District installed its first missionary to Montreal.

St. Peter's Lutheran Church in Stratford, Ontario, has sent two Walther Leaguers as foreign mission builders to Synod's station in the Western Highlands of New Guinea. In July the two Canadians joined the staff of foreign mission builders, four of whom asked for reappointment after two years' service.

Rev. Roger Winger, a 1958 graduate of the St. Louis seminary, was commissioned this summer at his home congregation in Cayuga, Ontario. Now pastor in the Evangelical Lutheran Church of England, he serves Trinity Lutheran Church in Tottenham, London. Through its Board for European Affairs, Synod subsidizes the Evangelical Lutheran Church of England.

Dr. W. J. Maier Joins Nigerian Hospital Staff

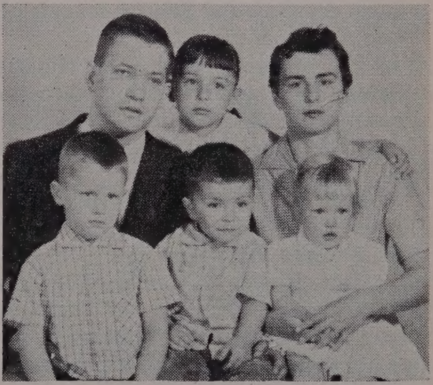
Dr. William J. Maier of Eugene, Oreg., joined the staff of the Lutheran Hospital at Eket, Nigeria, on August 6.

The oldest of five children, Dr. Maier is the son of Rev. William B. Maier, Eugene, Oreg.

With a Doctor of Medicine degree from the University of Oregon Medical School, Portland, 1955, Dr. Maier interned in Eugene before the U. S. Public Health Service appointed him Assistant Senior Surgeon at the Federal Penitentiary, McNeil Island, Wash.

In 1951 he and Miss Joann Quane of Idaho were married. Both had been active in Walther League and Gamma Delta. Their two daughters, ages six and one, and two sons, four and three years old, accompanied the parents.

Three doctors on the Eket hospital staff have come from Oregon. Eric P. Lofgren, doctor in charge of the hospital, left for a furlough in May after three years' service in Nigeria. Dr. G. Roland Reule, son of Rev. George Reule, Hillsboro, arrived in Eket in August 1957.



The family of Dr. William J. Maier, medical missionary in Nigeria.

Day of Prayer

President Eisenhower proclaimed Wednesday, October 1, as a National Day of Prayer. He asks Americans of all faiths to pray "for our nation and for all mankind . . . that we may have divine guidance in our efforts to lead our children in the paths of truth and to provide a healthy environment for growth in body, mind, and spirit; . . . that we may ever exercise a compassionate concern for human suffering . . . be saved from blinding pride and from any act hurtful to the concord of free nations joined in building a just and durable peace under the guiding hand of Almighty God . . . have courage to move forward in the unconquerable spirit of a free people, strong in faith."

Clinical trainees, seated, l.—r.: Rev. H. G. Cattau, Miss E. Gaske. Standing: Rev. W. W. Griebel, Rev. H. J. Lehman.

Welfare Staff in Buffalo Studies Clinical Training

The Lutheran Service Society of New York promotes clinical training for staff members because state and local institutions prefer clinically trained institutional chaplains. Support for such training has come from Synod's Department of Social Welfare, the Eastern District's Mission Board, and various churches and Sunday schools of Western New York.

In the six-week course of clinical training this summer at training centers sponsored by the Institute of Pastoral Care, Inc., were several synodical pastors in the Buffalo area.

William W. Griebel, Gowanda, and Harvey J. Lehman, Buffalo, trained at the Gowanda State Hospital, Helmuth, N. Y. Rev. Holger G. Cattau, Williamsville, executive secretary of the Lutheran Service Society of New York, was associate instructor in this institute-accredited center.

Miss Edna Gaske, assistant to Chaplain Cattau, was also enrolled in the course at Gowanda. Rev. Donald L. Biggs, Buffalo, trained at the Edw. J. Meyer Memorial Hospital.

Tests in Iowa Day School Outstrip National Average

In Sioux City, Iowa, all classes at St. Paul's Lutheran School — from kindergarten through the sixth grade — averaged 8.3 months ahead of the national average, according to standardized achievement tests given at the end of the last term.

As is customary in most schools throughout the United States, the 110 pupils in the 77-year-old St. Paul's day school took the Stanford Achievement Test to see how they compared with the national average of children in corresponding grades at that period of the school year.

"We are pleased with the results of the tests," comments Principal Erich Bredehoeft, "and we know that nearly all our Lutheran schools do as well, perhaps better in some cases. Compared with the national average, our children are not deprived of secular education. In addition, the Lutheran school gives them precious spiritual training."

Pastor Reinking Succeeds Dr. Salvner as Head of Deaf Missions

Rev. William F. Reinking, 30, pastor of Holy Cross Lutheran Church for the Deaf, St. Louis, was commissioned to his new office of Executive Secretary of Synod's Board for Missions to the Deaf, August 23, at St. Paul, Minn. He succeeds Dr. John L. Salvner, 82, who retired on August 22.

W. F. Reinking

After graduation from the St. Louis seminary in 1952 the new Executive Secretary became pastor of Holy Cross Church for the Deaf in Saint Louis. In 1956 the congregation accepted Saint Philip's Deaf Congregation for integration. At the present time 25 per cent of the Holy Cross membership is Negro.

At a banquet honoring Dr. Salvner for his 57 years of service to the deaf his co-workers gave him a cash gift and suggested that he visit Hawaii. Dr. Salvner lives with a daughter in Minneapolis.

As Synod's fourth missionary to the deaf, he entered the service in 1901. He was appointed Executive Secretary in 1944.

Now foremost among Protestant churches in reaching the deaf, the Missouri Synod lists four vicars and 37 full-time pastors who last year conducted 4,894 services in 36 organized congregations and 230 preaching stations. Attendance for 1957 totaled 125,744. The 4,656 deaf communicants contributed $104,102 for home and outside purposes.

Rev. Ernest Drews, pastor of Jehovah Church, St. Paul, and chairman of the synodical Board for Missions to the Deaf, performed the installation of Secretary Reinking at the opening service of the annual Ephphatha Conference. This year this conference for Synod's missionaries to the deaf met at Concordia College, St. Paul.

New Statistics on Religions of the World

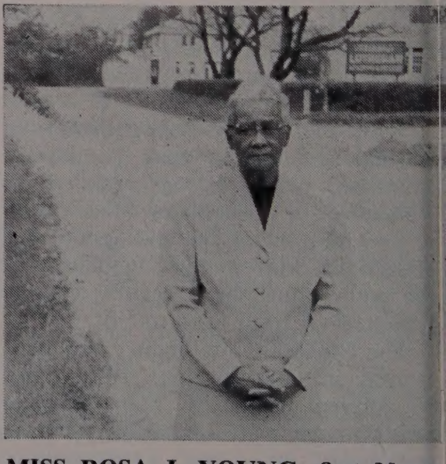
New statistics on world religions wer recently issued by Dr. Benson Y Landis, editor of the *Yearbook o American Churches.*

"The more global the figures," h says, "the less reliable they are becaus of varied methods of compilation an the necessity for combining estimate in certain nations with careful statisti cal reporting in others."

His table is given as follows:

Roman Catholics	475,000,000
Anglicans and Protestants	225,000,000
Orthodox and other Eastern Churches	175,000,000
Copts	10,000,000
Total Christians	885,000,000
Buddhists	350,000,000
Muslims	350,000,000
Confucianists	300,000,000
Hindus	300,000,000
Taoists	50,000,000
Shintoists	25,000,000
Jews	10,000,000
Sikhs	6,250,000
Jains	1,500,000
Zoroastrians	1,000,000

Subtracting the total of these figures from the estimated world population of 2,655,000,000 leaves about 400,000,000 to be divided among animists and those who have no religion.



MISS ROSA J. YOUNG, first Negro Lutheran in Alabama, addressed the LWML Eastern District Convention in June. Since 1916, when the Missionary Board of the Synodical Conference opened its first station in response to her plea for a Lutheran church, she has taught in Christian day schools and helped organize new missions. The past 11 years she has been on the faculty of Alabama Lutheran Academy, Selma, to which the LWML gave $85,000 for a new dormitory for girls.

Our Venture of Faith

February 1 to September 1, 1958

Contributed by the Districts of Synod

Alberta and British Col.	$ 28,974.12
Atlantic	252,842.76
California and Nevada	166,250.00
Central	558,751.26
Central Illinois	224,286.28
Colorado	105,156.89
Eastern	148,531.48
English	383,368.61
Florida-Georgia	47,912.20
Iowa East	131,500.00
Iowa West	244,881.00
Kansas	190,002.77
Manitoba and Saskatchewan	24,453.01
Michigan	581,736.26
Minnesota	562,522.83
Montana	21,698.42
North Dakota	84,032.49
North Wisconsin	247,648.29
Northern Illinois	487,542.96
Northern Nebraska	124,185.04
Northwest	152,368.98
Oklahoma	69,075.23
Ontario	81,666.66
South Dakota	79,493.95
South Wisconsin	297,865.21
Southeastern	151,000.00
Southern	61,250.00
Southern California	151,666.66
Southern Illinois	139,278.69
Southern Nebraska	149,860.25
Texas	175,000.00
Western	459,863.94
	$6,584,666.24

Operating Statement 1958

Required Feb. 1—Sept. 1	$9,333,333.33
Received Feb. 1—Sept. 1	6,704,473.08
	$2,628,860.25

CHAS. E. GROERICH, *Assistant Treasurer*

Notices

Ordinations and Installations

CANDIDATES

Ordained:

Baumgartner, Willard R., Bay Shore, Miami, Fla., by E. O. Krug, Aug. 10.
Blemaster, Richard E., Salem, Springville, N. Y., by Daniel J. Knueppel, Aug. 17.
Gronbach, Arthur, Jr., St. John, Brooklyn, N. Y., by Martin Th. Steege, Aug. 10.
Haupt, Arthur A., St. Peter, Arlington, Wis., by George Winterstein, Aug. 3.
Knoernschild, Gerhard E., St. Paul, Lutherville, Ark., by Richard C. Jahn, Aug. 17.
Schwolert, Norman W., Redeemer, Bayside, N. Y., by Walter E. Schwolert, Aug. 10.
Wisch, John K., Grace, Cleveland Heights, Ohio, by Kenneth R. Hoffmann, Aug. 10.

Ordained and Installed:

Begley, D. Marshall, Our Redeemer, Solon, Ohio, by G. R. Kretzmann, Aug. 10.
Ellwanger, Joseph, St. Paul, Birmingham, Ala., by W. H. Ellwanger, July 13.
Fry, Henry, Grace, Hamilton, Mont., by Elmer W. Krause, Aug. 3.
Golisch, John E., St. Peter, Wilkes-Barre, Pa., by Clarence F. Golisch, Aug. 10.
Koch, Robert W., St. Paul, Sadorus, Ill., by Edwin W. Hahn, Aug. 10.
Leder, Ronald L., St. James, Carlyle, by Pres. L. A. Koehler, and Trinity, Wordsworth, Sask., by P. W. Schroeder, Aug. 10.
Lehr, Milton, St. John, Oxford, and Trinity, Packwaukee, Wis., by J. H. Fiess, Aug. 10.
Lehrke, Eugene A., Trinity, Luseland, Sask., by A. P. Lucht, Aug. 3.
Malte, Paul R., Bethany, Pittsburgh, Pa., by Eric C. Malte, Aug. 3.
Morrison, Donald, Asst., Trinity, Lansing, Mich., by Philip Schroeder, Aug. 3.
Musgrove, Alvin W., Zion, Andover, and St. Paul, Ferney, S. Dak., by R. Nelson, Aug. 10.
Nast, Rudolph, St. Paul, Mannville, and St. John, Vegreville, Alta., by Egon G. Wildgrube, Aug. 10.
Otto, Raymond, Bethany, Vacaville, Calif., by Theo. W. Polster, June 29.
Peterson, Gordon A., Grace, Channelview, Tex., by Gerhardt W. Obenhaus, Aug. 3.
Pfotenhauer, Paul, Trinity, La Moure, N. Dak., by Fred Pfotenhauer, Aug. 10.
Robinson, Roger, St. Paul, Kenesaw, Nebr., by Martin F. Hofman, Aug. 3.
Rolf, Richard R., Trinity, Ramona, Kans., by James L. Ackerman, Aug. 3.
Roser, William K., Martinus, Utica, S. Dak., by Wm. H. Wendling, Aug. 10.
Siegfried, Arthur, St. Peter, North Bend, Nebr., by O. W. Wehrmann, Aug. 17.
Sorenson, Thomas A., Grace, Brownwood, Tex., by Glen C. Kollmeyer, July 27.
Ulrich, Leslie, as student pastor, in First, Baton Rouge, La., by Roswell E. Mennen, Aug. 17.
Westphal, LeRoy, Redeemer, Lisbon, N. Dak., by Paul F. Maassel, Aug. 3.
Wilk, James, Redeemer, Clearfield, and Christ, Winner, S. Dak., by Walter Klipp, Aug. 17.

Ordained and Commissioned:

Erb, Arthur, as missionary to the Philippines, at Trinity, Hicksville, N. Y., by E. K. Kalin, Aug. 10.
Fergin, James A., as missionary in Ceylon, at Redeemer, Dishman, Wash., by Arthur W. Fergin, July 27.
Griffin, Robert, as missionary of the Atlantic District, in Our Saviour, Detroit, Mich., by E. H. Buchheimer, Aug. 3.
Klockau, Keith, as missionary in Japan, at Immanuel, Rock Island, Ill., by O. H. Schmidt, Aug. 3.

PASTORS

Installed:

Baumann, Martin A., First, Helena, Mont., by Emil Ziegler, Aug. 3.
Baumung, C. P., Trinity, Hope, N. Dak., by John D. Fritz, Aug. 10.
Buenger, M. F., St. John, Elizabeth, Minn., by Martin Beck, Aug. 17.
Buuck, Lorenz A., Immanuel, Ormsby, Minn., by O. F. Hinrichs, Aug. 17.
Eckelman, Robert, Bethlehem, Dow City, Aug. 10, and St. John, Buck Grove, Iowa, Aug. 11 by Carl W. Schmidt.
Frinke, Andrew, Grace, Broomall, Pa., by O. H. Bertram, July 27.
Gaal, Albert H., Buckingham, Poltimore, and Inlet, Que., parish, by W. E. Mueller, Aug. 3.
Kanning, Ernest, St. Paul, Ottawa, Ont., by John Korcok, Aug. 10.
Kellerman, Mervin, St. John, McMinnville, Oreg., by Benj. W. Schuldheisz, Aug. 10.
Koehler, Robert T., Trinity, Bemidji, and Grace, Wilton, Minn., by Arthur W. Koehler, Aug. 17.
Krause, Alfred A., Zion, Waubay, S. Dak., by W. A. Bunkowske, Aug. 17.
Krieger, Herbert J., Mount Calvary, Dayton, Ohio, by E. S. Husmann, Aug. 17.
Kunz, Robert, as missionary in Knoxville, Tenn., at First, Knoxville, Tenn., by J. V. Kimpel, Aug. 3.
Lapp, Orlen W., Redeemer, North Bay, Ont., by N. C. Kritsch, Aug. 3.
Larson, Elmer, Zion, Bethel, Minn., by A. A. Affeldt, Aug. 3.
Laurent, Gulfrey N., St. John, East St. Louis, Ill., by Don C. Preisinger, Aug. 10.
Ludwig, Paul W., Christ, Gordonville, Mo., by Wilbur Maring, Aug. 3.
Mayer, Martin E., Jr., asst., Trinity, Wausau, Wis., by E. H. Bertermann, Aug. 3.
Miller, LaMar, Bell Gardens Luth. Church, Bell Gardens, Calif., by Tobias H. Joeckel, Aug. 3.
Partilla, A. Richard, Emmanuel, Beamsville, and Messiah, Saltfleet, Ont., by Theodore A. Schulze, Aug. 3.
Pflug, Ernst R., Trinity, Albany, and Zion, Sagerton, Tex., by Floyd Grothman, Aug. 3.
Pool, Charles H., Bethel, Grandville, Mich., by R. J. Scholz, Aug. 10.
Predoehl, Theo., addl. charge, St. Paul, Curtiss, Wis., by F. H. Sprengler, Aug. 10.
Rohlfing, Martin, St. John, St. James, Mo., by W. J. Gieselman, Aug. 3.
Schroeder, Albert F. L., St. Paul, Central City, Nebr., by O. A. Graebner, Aug. 10.
Spree, Floyd, St. John, Burr Oak, Mich., by H. M. Heidenreich, July 20.
Strickert, Robert H., as missionary in Bradenton, Fla., at Concordia, Sarasota, Fla., by Luther F. Willer, Aug. 3.
Walta, Arnold, Trinity, Herrin, Aug. 3, and English, Du Quoin, Ill., by W. T. Janzow.
Wendling, Otto J., Grace, Longview, Wash., by Edward C. Schmidt, Aug. 3.
Winrod, Gordon, St. Stephen, Houston, Tex., by Hobart Meyer, Aug. 10.
Young, William R., Victory, Youngstown, Ohio, by W. H. Werning, July 27.
Zimbrick, Edward, St. Paul, Woodworth, and Trinity, Newhome, N. Dak., by George E. Schubarth, Aug. 3.

TEACHERS

Installed:

Beardsley, Cand. Ronald, St. John, Fenton, Iowa, by W. H. Friedrich, Aug. 10.
Boetel, Cand. Robert C., Immanuel, Junction City, Kans., by Arnold E. Oldehoeft, Aug. 3.
Brandt, Ernst A., Redeemer, Saginaw, Mich., by R. Pollatz, Aug. 3.
Carlson, Jerome, St. John, State Center, Iowa, by Walter B. L. Strandes, Aug. 10.
Goerke, Cand. Arnold W., Immanuel, Hepler, Kans., by Theo. H. Offerman, Aug. 17.
Hafemeister, Edmund, St. Paul, Leavenworth, Kans., by G. A. Krueckeberg, Aug. 10.
Harms, Cand. Gerhardt, St. John, Beemer, Nebr., by E. A. Schomberg, July 30.
Holtzen, Cand. Harvey, First Trinity, Bloomfield, Nebr., by E. R. Dubs, Aug. 10.
Holtz, Leroy F., Redeemer, South Gate, Calif., by T. H. Joeckel, Aug. 10.
Kleine, Cand. Paul F., Hope, St. Louis, Mo., by E. L. Roschke, Aug. 17.
Kohlmeier, Cand. Theodore W., St. Luke, St. Louis, Mo., by Clarence H. Peters, July 27.
Kolander, Cand. Eugene, St. Paul, Sheboygan, Wis., by Em. Malkow, Aug. 10.
Krause, Cand. Fred C., St. John, Onarga, Ill., by Wm. Schilling, Aug. 10.
Lawrence, Cand. Sheldon L., Faith, Jefferson City, Mo., by Wm. J. Wollenburg, Aug. 3.
Loomans, Cand. Lowell A., Redeemer, De Soto, Mo., by H. L. Schaefer, Aug. 10.
Nepermann, Marcus C., St. John, Alma, Kans., by R. H. Raedeke, Aug. 10.
Offermann, Cand. Glenn, St. Stephen, Atkins, Iowa, by J. E. Koch, Aug. 10.
Rogner, Albert C., Immanuel, Belvidere, Ill., by Carl G. Kruse, July 27.
Roth, Philip M., Trinity, Reed City, Mich., by John J. C. Brehm, Aug. 3.
Schaefer, Emil A., Zion, Tobias, Nebr., by Edward Beckler, Aug. 3.
Schnitker, Cand. Richard, St. Paul, Evansville, Ind., by E. G. Dobelstein, Aug. 3.
Sievert, Wayne, St. John, Kilmanagh, Mich., by A. M. Bickel, July 13.
Stebbe, Cand. Robert C., Our Savior, Kansas City, Kans., by Walter H. Meyer, Jr., Aug. 10.
Walther, Cand. John, Trinity, Lansing, Mich., by Philip Schroeder, Aug. 3.
Witte, Fred H., St. Paul, Jonesville, Ind., by Donald Reinbolt, Aug. 3.
Wittmer, William F., St. Peter, Minneapolis, Minn., by H. F. Schweigert, Aug. 10.

Commissioned:

Neubacher, Cand. Joseph, as missionary to New Guinea, in Concordia, Maplewood, Mo., by O. H. Schmidt, Aug. 3.

LAY MISSIONARY

Commissioned:

Kreimeyer, Esther, as nurse to New Guinea, in Trinity, Memphis, Tenn., by Herman H. Koppelmann, Aug. 10.

Official Notice of New President for Eastern District

On August 21, 1958, the Special District Advisory Committee of the Eastern District met and noted that the District President, Rev. Eric C. Malte, Ph. D., had accepted a call to teach at Concordia Senior College in Fort Wayne, Ind., and had requested a transfer to the Central District. Upon the vacating of the presidency by Dr. Malte, the following situation now prevails in the *Praesidium* of the Eastern District:

Rev. Gustav M. Karkau, First Vice-President, and pastor of St. Paul's Church, Buffalo, N. Y., advances to the office of *President*.

Rev. Enno Schmoock, Second Vice-President, and pastor of St. John's Church, York, Pa., advances to the office of *First Vice-President*.

Rev. Herbert Plehn, Third Vice-President, and pastor of St. Matthew's Church, Rochester, N. Y., advances to the office of *Second Vice-President.*

The office of *Third Vice-President of the Eastern District* will be filled by appointment of the Board of Trustees. In such appointment, the Board of Trustees will be limited to the Visitors of the Pittsburgh area.

RICHARD J. SCHULTZ
Secretary, Eastern District

Changes of Address

Pastors:

Bergt, Elmer J., c/o Tokyo Lutheran Center, No. 16, 1-Chome Fuji-micho, Chiyoda-Ku, Tokyo, Japan
Bielenberg, Albert, 129 Boles, Fayetteville, Ark.
Boehm, Lester H., R. 1, St. Libory, Nebr.
Bomba, James, 122 E. Bougainvillea, Tampa 4, Fla.
Bretscher, Paul G., 404 Fair St., Valparaiso, Ind.
Busch, Edward E., 4616 N. Raleigh, Denver 12, Colo.
Buuck, Lorenz A., R. 1, Ormsby, Minn.
Choitz, Dr. John F., 17127 Northlawn, Detroit 21, Mich.
Croll, Gilbert M., 100 Wallace Ave., Baltimore 25, Md.
Degner, Hugo W., em., R. 1, 1330 Lucia, Fairmont, Minn.
Dreyer, Martin P., 433 N. Chestnut, Red Cloud, Nebr.
Dueker, Arthur C., Box 296, Cando, N. Dak.
Faszholz, Oliver, Beemer, Nebr.
Goerss, Herbert W., R. 1, Box 433, Ridge Dr., Loch Arbor, Sanford, Fla.
Griesse, Reinhold W., 1514 Lower Dr., Pullman, Wash.
Harting, Paul W., 768 Holt, El Centro, Calif.
Heins, John L., 11926 S. Saginaw, Grand Blanc, Mich.
Hoard, Samuel L., 172-15 115th Ave., St. Albans 34, N. Y.
Hummel, Horace, c. r. m., 61 Ridgemoor, St. Louis 5, Mo.
Kempff, John M., Lockwood, Mo.
Koch, Robert W., Sadorus, Ill.
Kolb, Donald F., Early, Iowa
Larson, Elmer, Bethel, Minn.
Launhardt, Louis H., R. 23, Cairo, N. Y.
Maleske, Harold J., Concordia Senior College, 6534 Leo Rd., Fort Wayne, Ind.
Meier, Robert E., 3702 S. Anthony, Fort Wayne, Ind.
Miskimen, Robert, 230 N. Roosevelt, Cherokee, Iowa
Mundinger, Dr. Gerhard H., Concordia Senior College, 6534 Leo Rd., Fort Wayne, Ind.
Rader, Robert B., 1102 Decouagne Dr., East St. Louis, Ill.
Schomberg, Elmer A., 648 Shoshone St., Lander, Wyo.
Stenshoel, Myles C., c. r. m., Augustana College, Sioux Falls, S. Dak.
Strasen, Luther G., 52 Eighth St., Clintonville, Wis.
Zehner, Carl E., 5516 N. Parkside, Chicago 30, Ill.

Teachers:

Beccue, Otto G., Cicero & Sauk Trail, Matteson, Ill.
Bickel, Eugene M., Aliceville, Kans.
Black, Kenneth, 4733 W. 22d St., Hillside, Ill.
Brandt, William, R. 4, Carlyle, Ill.
Carlson, Jerome, R. 1, State Center, Iowa
Fechner, Erwin, 3308 Mackinaw St., Saginaw, Mich.
House, Robert L., 1800 S. Raymond, Bay City, Mich.
Jones, Leroy E., 959 12th St., Oakland 7, Calif.
Junghans, Norman R., 3322 Hollypark Dr., Inglewood 4, Calif.
Kiekhaefer, August, cand., Box 96, Tobias, Nebr.
Klein, Robert R., 7128½ Idaho, St. Louis 11, Mo.
Klitzke, Lewis W., 6326 N. E. 27th Ave., Portland 11, Oreg.
Koch, William, 234 Sanders Rd., Buffalo 23, N. Y.
Kohlmeier, Theo. W., 4526 Alaska, St. Louis 11, Mo.
Lehmann, A. F., 510 Florence, Kerrville, Tex.
Nitz, Robert E., 1046 Curtis St., Albany, Calif.
Richter, Herbert W., 1016 W. Main St., Watertown, Wis.
Roeske, Edwin C., Jr., 1322 N. 58th St., Milwaukee 8, Wis.
Roundey, William G., 9930 Brace Ave., Apt. 205, Detroit 28, Mich.
Schlie, David, 9338 Atwood Dr., St. Louis 23, Mo.
Schmidt, Jacob, em., 801 Greenwood, Storm Lake, Iowa
Schuetze, Howard, 1604 Pecan, Apt. 4, McAllen, Tex.

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